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# THE MISSIONARY SURVEY

Wade C. Smith, Editor.

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OCTOBER, 1916.

No. 10

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50,000

## The Missionary Survey's Campaign For 50,000 Subscribers

40,000

The Goal A Subscriber in Every Presbyterian Home.  
Is there One in Your Home?

35,000

Buford Ga., comes on the Honor Roll with a splendid average, 16 subscribers to the Survey in a congregation numbering 50—or 1 to 3 1-8 members. That gives the Empire State 7 churches on the Honor Roll and raises her percentage from 24 to 28.

30,000

Florida still holds the Palm with a percentage of 137.

26,000

Now Jack's friends have returned home from vacations and are taking up their various fall activities. Put a worthwhile flavor in the program by getting new subscribers to the Survey and renewals from those who "forgot" while away in

20,000

the summer and allowed their subscriptions to lapse. Get your church on the Honor Roll, if not already there. Look at the percentage column on the September Jack Page. Where does your State stand?

15,000

10,000

A new premium feature has been added. It is the Missionary Album; you will see a fine picture of it on the back of this magazine. That is worth working for and worth working with after you get it.

5,000

*See Particulars on the  
the back cover.*









# FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE TENN.

## MONTHLY TOPIC—KOREA.

FOR general information in regard to the missionary situation in Korea we are dependent at this time on reports that are nearly a year old. Reports for the last year's work have recently been made to the various missions which have not yet reached our office. As they come in the substance of them will be published in later numbers of the Survey.

According to figures given in "*The Christian Movement in Japan*," the total number of communicants reported in the various Protestant missions last year was 82,325. A considerable majority of these are in churches established by the Presbyterian missions. The number reported as connected with churches established by our own missions was 7,856.

A considerable movement for the development of Sabbath School work has been organized. There were 9,000 Sabbath school pupils reported within the boundaries of our Mission. Two years ago Mr. Swinehart was asked by the entire Protestant Missionary body to become Sunday School Secretary for Korea, giving his entire time to that work. He has been very largely influential in the organization and development of the work up to the present time. It was impossible, however, for him to leave the work in which he is now engaged in order to take up the Sunday School work which greatly appealed to him. Recently, Rev. Charles H. Pratt of our Soonchun Station has been asked to take charge of the Sunday school

work and now has the matter under consideration. While he would be greatly missed as a regular member of our Mission, this Sunday school work is one of such vast importance and he has such pre-eminent qualifications for it, that it is possible that both he and the Mission may come to feel that he is called of God to undertake it.

The churches included in the boundaries of our Mission are organized into the Presbytery of Chulla. This Presbytery is conducting a large Home Mission work largely supported by the native church. It is also carrying on foreign missionary work on the Island of Quelpart where two evangelists and several native workers are at work.

All the missions in Korea have given great emphasis to prayer and Bible study in their work, and the result is that an almost continual spirit of revival has prevailed in the churches, which accounts for their large gatherings and the energy and enthusiasm with which the work is carried on by the native church.

The educational situation is quite serious. A few of the missionaries (not including any member of our mission), have seemed to think that they would help the cause by acquiescing without protest in the restrictions on religious freedom which the Government has imposed in connection with education. While conceding the purity of their motives and intentions, we very greatly regret the steps which they have taken. If the missionary body could have stood



solidly for their rights, according to the ideas of religious liberty that prevail in civilized lands, sooner or later the Government would have conceded them.

Under present regulations it is unlawful for private schools giving general education, established since the new regulations were promulgated, to teach the Bible or to have religious exercises of any kind. Those mission schools which were in operation before the regulations were adopted are allowed a period of grace of ten years before the new law will be applied to them.

Our Boys' School at Soonchun has been closed under the new regulations. The application was made for a government permit long before the law was enacted, but the matter was not issued for some reason, and, when the station declined to conduct a school from which the Bible was excluded, it was summarily closed by Government order.

There is also a serious situation for the other schools growing out of the necessity which the Executive Committee has been under for two years past of making a twenty per cent. cut in the estimates sent in by the Mission for second class work.

The Japanese authorities not only prohibit religious teaching in all new schools, but they also require that the schools that claim the ten years of grace must keep themselves up to a certain standard in respect of the number of teachers employed, the salaries paid, and the general school equipment.

If by reason of our inability to furnish the Korean Mission with sufficient funds to keep our schools up to the required standard, any of them should be temporarily closed, they would thereby lose their right to claim exemption from the new law and would have to be permanently closed.

About one year ago the Government published a general ordinance in regard to religious propagation in Korea, applying equally to Shintoism, Buddhism and Christianity. This ordinance requires full information given to the Government concerning the buildings, qualification of workers, the method of work and an outline of the teaching given. An annual statement of the number of converts and adherents is required. No church or preaching house may be begun without a report to the Government giving the reasons for its establishment, a plan of the buildings, the financial arrangements and the method of superintendence and maintenance. In issuing this ordinance assurance was given that no infringement on the rights and privileges hitherto enjoyed by the Christian churches, either in their freedom of belief or in their appointment of officers, was intended.

Our readers will see from the above statement that the prayers of the Church are especially needed for our workers in Korea, that they may be divinely guided in dealing with the many serious and complicated problems which now confront them in their work.

### FOREIGN MISSIONS COMING BACK HOME.

RECENTLY there was received in our office from Dr. Woodbridge a letter enclosing \$141.40 contributed by the Chinese Christians for the relief of the Armenian sufferers and sent to us to be forwarded. This is the second contribution of this kind, the first one having been received in June, amounting to \$250.59.

In this last contribution was one dollar which a little Chinese girl had saved by much self-denial and which was greatly prized. She was taken sick and when she was told that she was dying she requested that this dollar be forwarded for the relief of the poor Armenian children of whom some of the missionaries had told her.

Let this that she has done for the love of Christ be told for a memorial of her wherever THE MISSIONARY SURVEY goes. I feel confident that this contribution of nearly \$400 from Chi-

nese Christians for Armenian relief represents as much self-denial as any gift of ten times that amount contributed by the Christians in the United States.

## AN OPEN LETTER FROM THE PRESIDENT OF THE VIRGINIA SYNODICAL.

*Dear Women of the Virginia Synodical:*

I would call to your remembrance the Synodical recommendation presented at our spring Presbyterials, relative to the doubling of our gifts to Foreign Missions this year.

When we consider that in 1911-12, the adult societies of the present eight Presbyterials of the Virginia Synodical gave to Foreign Missions \$18,024 and in 1914-15, the offerings to the same cause, through the same channels were \$17,470, an actual decrease of \$554, we feel that it is time we awoke to the gravity of the situation and take some decisive action. True, this year we do report an increase of \$1,200 over our gifts of the four years ago: but with an accompanying increase of 2,200 members in this period of time, our ratio of giving shows a steady decrease.

Although the demands and opportunities of our foreign work are trebling annually, in the last two years, the Foreign Mission Executive Committee has been forced to reduce by nearly 30 per cent. their appropriations for local work abroad, because of the inadequate support forthcoming from the home base. What does this policy mean to the Church abroad?

The following extract from a letter received by Rev. Warren Stuart, then home on furlough, from Rev. Mercer Blain, of China, just after the first 20 per cent. cut by the Committee, on appropriation for local work, graphically sets forth the result:

“When the news of the 20 per cent. cut in our yearly ap-

propriations reached us, we called our evangelistic helpers together for a conference. We told them we did not propose to cut any salaries if it could possibly be helped, but that we would have only 80 per cent. of the money counted on, and that the only way to avoid a cut was for the Chinese Christians to give more liberally. Right there forty-two of the seventy men present resolved to tithe, and all the others promised definite amounts to the Lord. Since then an every member canvass has been made in all our churches. At Yu Hang there are only ten members, but \$60.00 was promised; at the Labingyao the thirty members present promised \$116.00. The preacher led with \$28.00 for the year. Every one of our evangelistic helpers promised to tithe and the people will follow. The old preachers, Mr. Sen and Mr. Sang, are both tithing, Mr. Sang giving far more than a tithe,—\$4.00 a month. We are spending much time in prayer and it is wonderful to see the spirit in which the people take our suggestions. At first, of course, it comes to them as an impossibility: but the more they prayerfully consider it the more clearly it becomes possible of accomplishment, if they exercise sufficient faith in God.”

We know that the average income of the Chinese is a mere pittance, and that the salaries of evangelistic helpers range from about \$60.00 to \$120.00 per year. Yet these followers of Christ, out of their poverty, are far more liberal in their support of the Gospel than we, out of our abundance. Surely these converts are well worth the winning, and must shame into silence those who once called them "rice Christians."

Can Virginia's women continue in the face of unlimited opportunity and unequalled need,—in contrast to the example of noble sacrifice set by these humble brethren,—to move placidly on in easy paths of Christian service giving that measure of their means which seems to them creditable and expedient, while actually denying to our Saviour, the unwitholding consecration which is our reasonable service? "Love one another as I have loved you," never meant the relinquishment of our stray dimes and occasional dollars for the welfare of humanity. It means the glad yielding of our *All* for the salvation of our fellow-men, for the dear sake of Him who freely gave His *life* for us.

Surely the Virginia Synodical could in no way more fittingly express her praise and gratitude to God for blessings so lavishly bestowed upon our land and nation, our loved ones and ourselves, than by this year dedicating \$50,000 to His glory among the nations that know Him not.

Even this amount, while more than double our last year's offerings to Foreign Missions, is paltry indeed as com-

pared to the cost of our self-indulgences.

O, dear women! Let us give joyfully, delighting to honor the Lord with our substance, strong in the power of His might.

The leaders of our organized work cannot attain the standard set before you. They can only pray, trust, and work individually. It remains with you, the nine thousand women of our local societies of Virginia, to enable us to greet April, 1917, with victorious thanksgiving. Not the wealth of our members shall determine the outcome, but the use of those heavenly resources at every member's command,—prayer and sacrifice. So few have as yet received the miraculous power of these reflex blessings.

Let each woman, be she harassed by the multitudinous demands of city life, or hampered by the limitations of country environments, determine by her own unceasing prayers and sacrificial gifts to aid in this undertaking to advance the kingdom of the Master she serves. Shall we not, like Israel of old, obey our Lord's command to bring to His altar our first-fruits, trusting Him to reward our sacrifice?

"I have brought to thee, down from my home above,  
Salvation full and free,—My pardon and My love;  
I bring rich gifts to thee; what hast thou brought to me?"

Earnestly yours,

CAROLINE R. WALTON,

*President of Virginia Synodical.*

## SUNDAY SCHOOL FOREIGN MISSION DAY OCTOBER 29, 1916.

JNO. I. ARMSTRONG, *Educational Secretary.*

THE Foreign Mission Committee has heretofore published special programs for the Sunday schools only in May. This year the Sunday schools are asked to study foreign mis-

sions in October also, and the last Sunday, the 29th, has been designated as Foreign Mission Day in the Sunday schools.

The last Sunday in May is for a



number of reasons an inconvenient time to observe a special day in the Sunday schools, principally because so many of the scholars and teachers have their time and attention fully taken up with school commencements, which are then in actual progress or in immediate prospect. The last Sunday in October will therefore afford an opportunity for many schools who were unable to observe Foreign Mission Day in May to observe such a day.

Foreign Mission Day in October will also enable many schools who have already observed Foreign Mission Day in May or at some other date to use at least one of the optional lessons on Brazil prepared for use in Sunday school classes.

The Committee is prepared to furnish four graded programs:

1. A general program for schools that have no special departments and must observe the day all together or not at all.

2. A primary program prepared by Miss Lois Torbert, of the Westminster Sunday School Primary Department, St. Louis, Mo. This program is in the form of a pageant and has been successfully used in many places for this purpose rather than as a special primary program.

3. A junior program prepared by Mrs. Elizabeth Barron Lemmon, of Conway, S. C., who has had long experience in working with children of this age and who has given us a first rate program.

4. An intermediate and senior program giving the facts about our Brazil work and capable of being used as lesson papers in class work if it is not practicable to have a general public service using this program.

These programs, according to the new policy of the Foreign Mission Committee, are sent out only on request, but are gladly sent free of charge when they are asked for.

There are also available four optional lessons on our Brazil Missions.

These lessons have been prepared with special reference to use in class and have already been adopted and are being used by a number of schools. The subjects and general scope of these lessons are indicated as follows:

1. The teaching work of our Brazil Missions, giving account of the leading schools connected with our work in Brazil.

2. The preaching work of our Brazil Missions, giving account of the evangelistic work of the missions and of the results of reading and distributing the Bible.

3. The healing work of our Brazil Missions, giving an account of Dr. Butler's work in the North Brazil Mission and of the work of Dr. Allyn in the East Brazil Mission.

4. The people and the needs of our Brazil Missions, giving an account of characteristics and circumstances of the people of Brazil and of the need of missionary work and the opportunities for doing this work.

These four lessons are gladly sent on request to any school or class or society that will use them. There is no charge, but, the lessons are sent only on request.

In addition to the program and lessons the Committee has published two leaflets of questions and answers about our Brazil Missions. These questions and answers could be used by the superintendent from the platform in the opening or closing exercises of the school or they could be used in missionary baseball games or otherwise as the ingenuity of the missionary committee might suggest. The Committee will also publish a dialogue and a number of poems suitable for recitations which will be available by the time this issue of THE SURVEY is in the hands of the readers.

At least 75,000 of our Sunday school members have already been studying our Brazil Missions this year to a greater or less extent. Why should we

not make it 150,000 by a general observance of Foreign Mission Day on October 29 by all schools that have not yet taken part in this campaign?

## 1904 DEFECTIVE SUNDAY SCHOOLS.

JNO. I. ARMSTRONG, *Educational Secretary.*

THE records of the Treasurer of Foreign Missions show that in the Church year ending March 31, 1916, 944 Sunday schools contributed to our foreign mission work, leaving 1904 schools that contributed nothing. The 944 schools prove on examination to be average schools; some of them are large, some are very small; some are in the city, some are in the country; some are comparatively rich, some are relatively poor.

In one thing, however, they are nearly all alike. In practically every one of the 944 schools some form of missionary education is being carried on and generally the literature furnished by the Foreign Mission Committee is being used.

The 1904 schools are also average schools; some of them are large and some are small; some are in the city and some are in the country; some are comparatively rich and some are relatively poor. In one thing, however, the 1904 schools are alike. With rare exceptions they do not use any of the literature provided by the Foreign Mission Committee and so far as is known they are not following any plan of missionary education.

The purpose of this article is not so much to call attention to the fact that these schools are not contributing to foreign missions, as to call attention to the fact that these schools are failing to take advantage of the opportunities of missionary education, together with all of the benefits that would come from missionary education. One of these benefits would of course be offerings for the cause, which are needed and which can be used with good results. But there are other benefits such as the development of Christian

character in the members of these schools and the training of the future church membership so that it will adequately do the work of the church in the next generation. Every Sunday school officer and teacher might well pause and think seriously of the consequences of denying the members of their Sunday school the benefits that would come through missionary education in their school.

Any thoughtful consideration of this whole question is bound to raise the inquiry as to what a Sunday school is for. An intellectual acquaintanceship with the facts and truths of the Bible is certainly not the only thing aimed at; for everybody recognizes that the primary purpose of Sunday school teaching is to bring scholars to what we call a saving knowledge of Jesus Christ; that is, to knowing Him as their own personal Saviour. But when we come to think about it we surely cannot stop here. As soon as our scholars are saved, in the sense that they have accepted Jesus Christ as their personal Saviour, they are already by that act enlisted in His great campaign of saving the world through the preaching of the Gospel; and this is missions in the broad and true meaning of the word. It is then perfectly fair to ask the question whether a Sunday school can be what it ought to be without missionary education in some real form. If this question is answered in the negative, then we are bound to admit that missionary education in a Sunday school is not something from the outside brought in, but is simply coming to its own place as an essential part of the life of the school.

A leaflet called "The 944," which



# OUR BRAZIL MISSIONS

1869—FORTY-SEVEN YEARS—1916

This page is like a chart 28 x 42 inches

The chart ought to be used in every Sunday School. Be sure it is used often in yours.

## NORTH BRAZIL

### GARANHUNS

Rev. & Mrs. G. E. Henderlite  
Rev. & Mrs. W. M. Thompson  
Miss Eliza M. Reed

### PERNAMBUCO

Miss Margaret Douglas  
Miss Edmonia R. Martin  
Rev. & Mrs. W. C. Porter

### CANHOTINHO

Dr. & Mrs. Geo. W. Butler

### LAVRAS

Rev. & Mrs. S. R. Gammon  
Miss Charlotte Kemper  
Dr. & Mrs. H. S. Allyn  
Mr. & Mrs. C. C. Knight  
Mr. & Mrs. B. H. Hunnicutt  
Miss R. Caroline Kilgore  
Mr. & Mrs. F. F. Baker

ANNUAL COST  
OF OUR BRAZIL MISSIONS

**\$46,000**

## WEST BRAZIL

### YTU

Rev. & Mrs. J. P. Smith

### BRAGANCA

Rev. & Mrs. Gaston Boyle

### CAMPINAS

Rev. & Mrs. J. R. Smith

### ITAPETININGA

Rev. & Mrs. R. D. Daffin

### DESCALVADO

Rev. & Mrs. Alva Hardie

## EAST BRAZIL

### PIUMHY

Mrs. Kate B. Cowan

### BOM SUCESSO

Miss Ruth See  
Mrs. D. G. Armstrong



PROVIDED IN REGULAR  
PLEDGES AND PROMISES

**\$16,000**

# OUR FIELD: 4,036,000 SOULS

**OUR FORCE:** 36 Foreign Workers, 21 Native Workers, 37 Organized Congregations, 3,458 Members, 14 Schools, 488 Students, 2 Theological Schools, 13 Ministers in Training, 40 Sunday-Schools, 1,701 Sunday-School Membership.

**OUR EQUIPMENT:** One School Plant at Lavras, valued at \$75,000; One Hospital Plant at Canhotinho, valued at \$5,000; Total Value of Property, \$80,000. There is a Debt of Between \$25,000 and \$30,000 on the Lavras School Plant.

## OUR SUNDAY-SCHOOLS ARE ASKED TO SUPPORT THE WORK OF OUR BRAZIL MISSIONS THIS YEAR

Two-Color Lithograph Certificates with Seal of the Foreign Mission Committee are issued to Sunday-Schools, to Sunday-School Classes or Departments, and to Individuals for any whole number of Shares.

**\$5 A SHARE**

**6,000 SHARES**

**\$30,000**

**PRONUNCIATION**—Garanhuns: Gar-an-yoons, a broad and accent last syllable. Pernambuco: Per-nam-boo-ko, a broad and accent next to last syllable. Canhotinho: Kan-yo-teen-yo, a broad and accent next to last syllable. Lavras: Lav-ras, a broad and accent first syllable. Piumhy: Pee-oom-ee, accent last syllable. Bom Sucesso: Bong Soo-ses-so, o long and accent next to last syllable. Ytu: Ee-too, accent last syllable. Braganca: Bra-gan-sa, a broad and accent middle syllable. Campinas: Kam-ppee-nas, a broad and accent middle syllable. Itapetininga: Ee-ta-pet-ee-neeng-ga, a broad and accent next to last syllable. Descalvado: Des-kal-va-do, a broad and accent next to last syllable.

gives the list of contributing Sunday schools and their gifts, has been pub-

lished by the Foreign Mission Committee and will be sent free on request.

## NOT STRAIGHTENED IN GOD, BUT IN OURSELVES.

EGBERT W. SMITH.

**A** COMMUNICATION received this morning from one of our faithful missionaries, a man of scholarly attainments and teaching ability, contains matter to which I feel compelled to call the attention of our Church. I suppress names because it is simply a typical case, illustrating the blessing of God upon our efforts abroad and the sore straits of our missionaries and their work from lack of the necessary support by the Church.

### TURNING AWAY STUDENTS.

"During the past year there were 84 students enrolled in the school, an increase of 26 over the preceding year. Last term I had to refuse admission to 38 students for lack of room, and have now a list of 14 boys who have paid a deposit fee in advance so as to get places in the school as soon as there is room. To secure extra space we have put the dormitory stairway outside the building. Thirty of the boys are sleeping in two 16 x 18 rooms, 15 boys to the room, of an old structure that has been condemned several times and which carpenters assure me will not last another year. When compelled to move out we shall have to dismiss the students now sleeping there."

### CHRISTIAN INFLUENCE.

"Of the 84 students in the school last term, 44 have been received into the Church since entering the school. There is now a class of more than 20 who have asked to be received into the Church, and who are under regular instruction as enquirers. These boys come from different sections of our territory. The majority of them are from heathen homes, and carry the gospel back to their own people."

### SPIRITUAL QUICKENING.

"During the past year there seems to have been an unusual spiritual awakening among the whole student body. Volunteer prayer groups have been organized by the students themselves, for the purpose of definite prayer for specific objects; and there have been some most gratifying results. We have throughout the year emphasized before the Christian students the duty of personal work for the unsaved; and there is now a personal workers' class.

### SCHOOL Y. M. C. A.

"The school has a very successful Y. M. C. A., of which all the students are members, either active or associate. Under the direction of the Y. M. C. A. there are in the school 10 Bible classes for devotional study. The Association holds regular meetings weekly; and once a month the meeting is conducted by myself. The members of the Association during the present vacation are conducting three Summer schools for the purpose of raising money for evangelistic work.

In addition to the religious work done by the Y. M. C. A., there is a Student Volunteer Band of 22 who go out each Sunday to preach on the streets and in the chapels; and eight of them are engaged in volunteer preaching during the vacation.

In our night school for adults this year there was an enrollment of over 30; and the Bible was a part of the required course of study. During the next session this night school will be conducted by the school Y. M. C. A.

### PUPIL SELF-GOVERNMENT.

"In the school we also have a Big-Brother League, as a first step in the



way of pupil self-government. This League assigns an old student to look after each new student who enters the school, and makes him responsible for the new student's adherence to the school regulations. Since the institution of this system we have had no trouble in school discipline."

#### THE FINAL WORD.

For the last two years the total appropriation to this school from the Mission for both equipment and operating expenses has been reduced to less than \$1,000 per year. This has compelled the missionary, in order to provide room for his students, to run up a personal deficit of \$270.

His final word is, "To continue the

school without increased appropriations is absolutely impossible. I should give it up with the greatest personal grief, for I see in it a tremendous opportunity for the cause of Christ."

This is the only Christian Boys' Boarding School in a territory of 3,000 square miles crowded with a population of nearly 2,000,000 for whose enlightenment our Church has assumed the sole responsibility.

#### WHY?

Why cannot our Missions increase their appropriations to these schools and other agencies that God is so richly blessing? Because our Church will not contribute the needed funds.

*Nashville, Tenn.*

### "A SIX DAYS' COUNTRY TRIP."

T. E. WILSON.

I HAVE been in Korea just one year and have made a number of trips to the country with the other workers and have been out twice alone staying two weeks at one time. Every time I have been out, I have been able to see and learn more of the customs and language of the Koreans, for we usually are in their homes and see them from early morn until late at night; but this last trip, lasting for six days, with Mr. Dodson, was probably the best trip I have had yet. I say it was the best because I was able to understand the language some better and somehow seemed to be able to enter more into the life and work of the people.

In all we visited five villages where the little groups of Christians are, staying one night and day at each place except at Sapsil, where we spent Sunday.

We started our loads out one day in advance so they could be there by the time we arrived, the distance being about thirty miles. The loads consisted of our bedding and food, for the

Koreans, though made happy when we eat their food, have not learned the first principles of cleanliness and it is very unwise for us to eat their food. As for beds, they have none.

Speaking of the Korean's food, though 'tis not very clean, I must say that they show a great deal of wisdom, since they are so very poor, to provide a sufficient and substantial meal at so little cost. His meal costs him just three cents in our money. Every mile or so and sometimes every few yards, there is a Korean hotel on the side of the road and a traveler can spend a day at one of these places for less than ten cents. If he decides to spend the week it costs him sixty-three cents. It is very difficult for an American to conceive of this people's utter poverty and on the other hand it is difficult for a Korean in his narrow sphere to understand our American prices. Of course he thinks we are all rich and extravagant.

The Korean's smallest piece of money is called a "nip," resembling a washer, and its value is one-tenth of a cent



Top Row (left to right), Miss Julia Martin, Miss Anna McQueen, T. E. Wilson, Miss Lillian Austin, Mr. McCain, Miss Ada McMurphy; Bottom Row (left to right), Miss Mary L. Dodson, Mrs. Leadingham, Miss Annie L. Greer.

in our money; this shows you to what a fine point they reduce their business deals, for at the market the nip seems to be the most used coin.

The first place Mr. Dodson and I visited was Chop-po-sil, a village of two hundred people, where there are about two dozen members. We arrived here in the afternoon in time to conduct examinations, and after supper Mr. Dodson preached to the people. As for this service I wish to mention only three points of difference which will be of interest to you: First, the people have no seats, but sit on the floor. If we were to seat this building with beautiful American seats, the Koreans would be uncomfortable in them and would draw their feet up in the seats, for they are comfortable only when they fold up their feet and sit on them, all of which, of course, is most uncomfortable to an American, especially where he happens to be fleshy.

Second, in all the churches the women and men are separated by a petition or curtain. Now that they are coming in contact with western ways more or less, it is most embarrassing to a bride to have to present herself at the altar and stand where she can be seen by all.

The other point of difference is their singing. They are good about coming to the front and all take a part in the singing, but my! such singing. There are two notes that the Koreans are unable to make and I have my first Korean to hear yet who can really carry a tune. We hope to be able to train their ear, but it may take several generations to do this.

We left this place the next day and spent Sunday at Sapsil, a somewhat larger village and a larger and stronger church. They attended well and we had a real American pulpit to stand in. Sunday night at Sapsil we baptized fourteen and appointed a deacon. This



church is the strongest in the group of the five churches.

After completing the trip and looking over the record, we find that on the trip we had baptized 16 adults and 16 infants and had examined and received as catechumates 23.

At one place we examined 15 for the catechumen class. Among these were seven real old women, ranging in age from 60 to 70 years, one being 57, but a Korean woman over 50 looks very old and wrinkled. Two of these old ladies were deaf and it was difficult for us to examine them. There is one thing I noticed about each one of them, for when we began to quiz them to see if they could read or knew the commandments and Lord's Prayer, they all said they were ignorant and not only could not read, but never would be able to learn and the only thing they knew was that "Jesus has died for them and they expected to go to heaven by His merit." Ordinarily we require them to be able to read and to commit the commandments and Lord's Prayer, but since it was so evident they had one foot in the grave, we received them as catechumens.

At another place we were examining a little 12-year-old girl and she hinted to us that she had been at work committing the Scripture to memory. We gave her a chance to tell what she had done and found that she had begun on the very first chapter in the New Testament. You remember the first chapter of Matthew has so many hard names and a long genealogy. Well, little Georgie recited this whole chapter perfectly. We found that her lit-

tle cousin companion had done the same thing. This gave us a good opportunity to commend her publicly and to encourage such among the others.

In the last village we found on each edge of the place by the side of the road an idol, by which stood a long pole with a wooden bird at the top, all of which is supposed to keep the evil spirits out of town. Of course the Christians all laugh at this and think it folly, since they have learned to read the Bible and know about our One God, who is the great Spirit.

Late one afternoon we climbed to the top of a high mountain, where we got a good view of all my field and could see other villages where we hope to establish work later.

The one great hindrance and barrier to myself and all new workers is the language, for when we arrive here we are compelled to start life all over again like a babe and learn to talk, which is no easy task. Not being able to talk, we feel utterly helpless, hands tied, and of course this is hard on anyone who wants to be at work among the people. I have been here long enough to know that this language is difficult, but am somewhat encouraged as I can understand and talk some by this time.

On this trip I was encouraged to see some good signs, but as yet the work has just been started, and the people are poor and needy. We invite your interest and urge you to be friends to this people, whose one great need is the Christ and His religion as taught in the Bible.

*Kwangju.*

## A FAITHFUL STEWARD.

MISS M. S. TATE.

**A**WAY off in the mountains in Korea three days' journey over six mountain passes at Rock-neck lives Glad's parents with the children. When they first came to Rock-

neck they brought all they had in their hands and knew not Christ. They could not read and were the servants of the devil and all his evil spirits and those who serve him.



After coming to Rockneck they heard of the Saviour and when I first met them there they were learning to read so as to read His Word for themselves. They had never dreamed of learning to read before learning of Christ. Glad's father had been wasteful and lazy, so it was a question most every day, "What shall we eat today?" And the wife spent what she could get on the agents of the devil. But after they believed in Jesus he became industrious and she saving, so that when the time came for the station Bible class for country women, they decided that Glad's mother could and ought to go to Chunju to study and I wish you could have seen them sometimes—the husband with Glad on his back and the wife with her food on her back, and then they would exchange, and so they came on foot all these weary, hard 80 miles over passes and through

mountain streams in February for to study and learn more about Jesus. She came in with blistered feet and aching much, but with such a shining face. Glad was good, very good, and did not interfere with her mother's study.

They had already instituted the family altar in their home, but after returning from her study they had a quiet talk as to their duty to their Saviour, as good stewards, and decided the least they could do, as they had acquired their rice and barley fields after and because of their trust in Jesus, they decided that the least they could do was to pay Him rent by giving that amount to the cause of the church, which they are still doing. Faithful stewards as they are. I wonder how many such faithful servants are to be found in this great land He has given us?

*Chunju, Korea.*

## THE INSIDE OF A KOREAN HOME.

REV. L. TATE NEWLAND.

**T**HERE is probably no people that can put as much in a little space as the Koreans. They can practically sit on a dinner plate and their stores are marvels in the way of a bewildering amount of things in one little room. And nowhere is that more true than in their homes. They can get more things in one room and then live in it than a westerner could get in a whole house. True a good housekeeper would give one glance at the room and then flee in dismay, but thousands of Koreans live and bring up big families in these congested homes. A while back I was resting in one of these houses and took out my note-book to itemize the things I saw. The good man of the house no doubt thought I was writing up my next Sunday sermon, so he was not offended. This is what I saw:

The room itself was 8x8 feet, about 6 feet to the ceiling, with the walls of

mud and the rafters showing through a mud plaster. The floor was also of mud covered with mats. Festoons of spider-webs hung everywhere and the dust of years lay thick on all the articles that had not been used lately. Flies were busy and various other varieties of bugs scurried around. As I sat I took down just what I saw without making any effort to walk around and discover hidden things. First 'on the floor: Two sickles, one bunch of stakes used in marking out fields. Two dirty stockings, one-half gourd, a Korean lamp, an ironing block of stone, some half made straw shoes, one song book and one small basket; one large crock full of various things, three half gourds, one small measure, two oil boxes, one Bible, one quilt, one pillow, a wooden block, one stick (use unknown), one bowl and one pair of scissors; a pair of ironing sticks rags, a basket of bean cakes, a pipe, more rags

and a brasier. Bugs and dirt. When I was there another time all these things were there and besides a half-dozen trays of silk worms. Where the people slept is beyond me.

Now we will go to the wall and in place of beautiful pictures and windows, I saw these: Two Bible pictures, gaudy cigaret wrappers, tracts, various papers and a looking glass. Five letter pockets, medicine, eye glass case, calendar, a hat and a tin can full of odds and ends; an oil jug, thread brush used to spread starch on the thread before it is woven into cloth. A tin cup (use unknown), eight pairs of shoes, an iron lock, five earthen jugs, one satchel for Bible and tracts and a sieve. There were some poles along two sides, and these held: One sieve, a mat, one box, shoes, a book, a basketful of clothes and four other baskets, presumably holding the family wardrobe; three small boxes, three other boxes full of rags, a paste board box, Bible and song book, and four baskets, probably full of rice and beans—the family larder. All the Sunday clothes, more rags, a set of carding frames.

The ceiling was not neglected, either, for there I saw: One hat box, and various articles hanging from nails.

There were plenty of cobwebs and fly-specks that were there before the roof was on. I do not know whether this house was more than ordinarily congested, for I have not been in enough homes to make a fair estimate. But I have seen many just like this one and some worse. Often have I stayed in such rooms. Enough would be pushed back and piled up to make room for my cot, then I would pile my clothes on it and sleep. No one puts his clothes on the floor or on top of a Korean's,—we value our comfort and health too much. About twelve million people live in homes similar to the one described. It is not a home as we know it, but they get along, all of which goes to show that one-half the world doesn't know how the other half lives and it's a good arrangement for the Korean in his cluttered-up room has no envy for the fine homes of the Americans and the Americans do not spend sleepless nights worrying over the poor, dirty Koreans. But the next time you think your home is small and cramped, just remember a Korean could find room in it for a silk-culture room, a stable, grainery and pig pen, besides lots of room for his family, and then be thankful and content.

## THE FOREIGN MISSIONARY CONFERENCE AT MONTREAT, N. C.

By MRS. WM. P. BORLAND.

LIKE a rainbow after the deluge came foreign mission week, with never a cloud in the sky. Old Sol wore a world-wide grin all the week, perhaps because he too has the Missionary world-vision and Missionary fervor, and perhaps because he was trying to compete with Mr. Hugh White's "smile that won't come off."

Besides all the splendid talks this was the gayest week of the summer, with the missionary plays at the Auditorium and numerous teas and marsh-

mallow roasts in honor of the visiting missionaries. Electric irons were much in demand all week to press out best dresses for the numerous functions.

Monday morning the ladies heard reports from the lady home missionaries and also from Mrs. R. C. Morrow and Miss E. V. Lee, of Mexico, author of that charming story, "Carmencita," and Mrs. H. M. Washburn, of Bulape, Africa, who told us many of the pitiable things she had seen



among the native women and babies. Mrs. Morrow's little daughter sang a hymn in Spanish. Rev. W. M. Clark, of Chunju, spoke Monday night on educational conditions in Korea and told how one of our schools had been closed by order of the Japanese Government because it refused to keep open and omit religion from their curriculum.

Tuesday morning we heard from our lady missionaries of China, Japan and Korea. Miss Elinore Lynch, of Tunghiang, Mid-China, told of the Chinese women's Conferences; Mrs. Mary Thompson Stevens, of Hsuchoufu, had her sixteen months' old girlie, Janie Perrin, all decked out as a Chinese baby in many colors and much embroidery. Mrs. J. S. Thompson, of Atlanta, was with them on the platform, making three generations. Little Janie had already begun her missionary work in China by making friends with neighbors who had frequently been unfriendly toward the Mission. So even in the Orient one touch of baby makes the whole world kin. Mrs. Stevens asked if we thought foot-binding a thing of the past. No girl with bound feet is allowed in the school, but one rarely sees a woman in the interior of China who has unbound her feet. She lamented that America showed more zeal in extending trade than in extending the Kingdom of Christ; that Standard Oil had penetrated further into China than any missionary, and that American tooth paste was advertised more extensively than it was used.

Mrs. Anna McGinnis Sykes, of Kiangyin, spoke briefly, as she has already addressed the Woman's School of Missions.

Miss Irene Hawkins, of Kashing, translated for us a typical Chinese hymn which she and Miss Lynch and Miss Skyes sang for us in costume.

Miss Mattie Tate, of Chunju, Korea, was the third missionary on the program. She told us how to itiner-

ate, what food to take, what to expect, what not to do. She kept the audience laughing, but she drove her lesson home.

Mrs. W. M. Clark, of Chunju, and her little girl, sang in wondrous Korean costumes. Then Mrs. Clark said she hoped her clothes wouldn't talk so loud we couldn't hear what she had to say, and proceeded to tell us how to be a missionary and not neglect husband, housekeeping nor children. Mrs. C. K. Cumming and Mrs. Fulton, of Japan, who had just arrived at Montreal, were called to the platform and introduced.

Miss Charlotte Thompson, of Nagoya, principal of Golden Castle Girls' School, told how their every need had been met through prayer. Their school has Government recognition and is allowed to teach Christianity. Mission schools in Japan are more fortunate in this than the schools in Korea, where religion is forbidden.

Tuesday evening was presented a missionary play, "Diet for a Sick Church," adapted from Dr. Vance's famous sermon. Copies may be obtained from the Foreign Mission Office. Mr. C. G. Gunn, of Jackson, Ky., had the principal part, that of Dr. Diagnosis; Mr. Edwin McClure was Dr. Therapeutic; Miss Grace Farr was Miss Loss-of-Appetite; Miss Anna Sykes was Miss Anæmic; Mrs. Borland was Miss Indigestion and Miss Carrie Knox was the trained nurse who administered the dose of "Missions" which is the sure cure for a sick church. The play was followed by two missionary talks. Mr. O. F. Yates, of Hwaiianfu, China, gave a talk on the condition of the native churches in North Kiangsu. It was his hope that more and more foreign support could be withdrawn as the strength of the native church increases. Mr. G. P. Stevens, of Hsuchoufu, told us that China was more friendly towards the United States than towards any other country, first on account of our return

of the indemnity, second because our government always is against the dismemberment of China, and thirdly because the majority of Americans there are there not to make money out of them nor exploit the country, but to help and educate and heal the people. He read a letter from Ding Lee Mey, the great Chinese evangelist. The North Kiangsu Mission is asking for 46 new missionaries, 29 men and 17 women.

On Wednesday morning Rev. H. M. Washburn gave a strong missionary talk. He told why the station at Ibang was closed in January and the new station was opened at Bulape. It is a relief not to have to mispronounce that much abused word any longer, which was everything from "I-bang" to "Ebahns." Mr. Washburn utterly spoiled the new moon for many of us by telling us that every time we see that slim crescent we must remember then an African king is offering up four slaves in human sacrifice. Either he slays them outright, or else he breaks their bones and throws them in a pit to starve in agony, or he buries them alive. Mr. Hugh W. White gave us a very optimistic talk and his smile warmed the cockles of our blue-blooded Presbyterian heart. He took down our American conceit by declaring that the supposed superiority of the English and the Americans to the Mongolians was due only and entirely to Christianity. He insists that the Orientals not only make as good Christians as the so-called white nations, but often better.

Wednesday night Mr. E. F. Willis, Foreign Mission Treasurer, spoke on 1 Cor. 16: 2—"Upon the first day of the week \* \* \* as God hath prospered him." He spoke of the sound business principles adhered to in the management of missionary moneys and said that stock brokers considered our mission paper the best in the foreign market. He warned us, however, that our increase in gifts was not keeping up

with the increase in membership, that our per capita giving was on the decrease, and made the situation vivid to us by telling Jo Shelby's story of the soldier who was eating green persimmons in a vain effort to pucker his stomach down to the proper size for the rations provided.

Dr. Chester, Secretary of Foreign Missions, followed Mr. Willis with a fine lecture on the Panama Congress. It was entertaining and instructive and taught much, not only of religious conditions in Latin America, but of life in the Canal Zone and of the wonderful engineering feats of the Panama Canal.

Thursday morning Rev. Juan Orts Gonzales, of our Cuba Mission, told of the contrasts in Cuba under Spanish rule and after American occupation. Now Cuba has better sanitation, more modern conveniences, more wealth and better schools than many of the states in the Union. People wonder then why the island needs missionaries. 75 per cent. of the population have no connection with any church; there are many infidels, as in nearly all Latin America. He told of the widespread belief in witchcraft and claimed there were fifty places in Havana set apart for the practice of witchcraft and that there were more priests of witchcraft than all the Catholic friars and priests on the island. Nowhere but in Central Africa can such degrading dances and practices be found.

Each summer Montreat audiences look forward to the message of Rev. George Hudson as the high water mark of the Foreign Mission Conference. He spoke from his roller chair, and in the midst of mortal pain rang out a message triumphant and exultant. He said that as Esther was "Come to kingdom for such a time as that, so each one of us, young, old, strong or infirm, is come to the kingdom for such a time as the present. God needs each of us just in the position and within the limitations where



we find ourselves, for a witness unto Christ. He praised the spirit of the Missionary Board of Great Britain, which during this awful war never called a halt in its evangelistic work but sent forth the clarion call, "No retreat! The battle against evil must go on!" The response was never more ready nor more liberal. He told of the semi-centennial last year in Hangchow, where the largest hall overflowed with thousands of native Christians in a city where fifty years ago there had been not one.

Rev. C. L. Crane, of Luebo, reminded us that when we think of our African stations as being abundantly supplied with missionaries we should recollect that 55 millions have never been provided for by any church. It still remains Darkest Africa. The people, however, are not naturally immoral. One grows to have more and more respect for the natives as one works among them. One great cause of their immorality is the impact of western civilization. The white trader leaves all Ten Commandments at home when he goes to Africa and outheathens the heathen. The blacks imitate the vices of the whites more easily than the virtues.

Prof. R. C. Morrow, of Montemorelos, told of the awakening in Mexico. The 85 per cent. of illiteracy is being rapidly reduced since the separation of church and state. He said Mexico's need plus our opportunity, plus our ability to help was equivalent to *our responsibility*.

Rev. Gaston Boyle represents the second generation of missionary family in Brazil. Only 15 per cent. of the population can read. As a rule this 15 per cent. are irreligious or atheistic—the doctors, engineers, newspaper men, etc.

Dr. W. T. Ellis, religious editor of the Philadelphia North American, spoke Thursday and Friday nights. His first talk was on Foreign Missions. On Friday night he gave the Home

Mission address he had hoped to give the week before. Both lectures sparkled with epigrams and were illustrated with pungent stories. "Not all the massed money and might of all the earth can evangelize the world. Only God can do it—through us. Religion is a commodity the peculiar quality of which is that the more you export the more you have at home. A church that is not missionary is moribund. There is no growing, glowing church that is not also a *going* church. People who prate of ethnic religions are so ignorant they can't name six of them. If Christianity is ethnic then it belongs to Asia, not to America. The proportion of rice-Christians is not so great in Asia as in America. Our Home Mission problem is the problem of digesting and absorbing our immigrants and of making a homogeneous nation. The proper study of mankind is woman. Is woman abdicating her old place of forming and fostering the moral ideals of the nation? The membership of Women's Missionary Societies outnumbered that of federated clubs 10 to 1. Most of the false hair comes from China so at last China has got upon the minds of American women. Too many preachers today don't know the world is on fire. Religion should be dominant, not apologetic. Socialism and social service must be translated into terms of Christian *brotherhood*. Too many people are engaged in Christian work, social service and uplift movements without giving Christ the credit: we must reclaim our own."

Saturday night a group of missionaries presented a play, "The Saving of O' Sada San." The costumes, scenery and other paraphernalia came from far Japan and can be obtained by any church, together with the text and original music of the play, by writing to Rev. Jno. I. Armstrong, 154 Fifth Avenue, North, Nashville, Tennessee. The opening street scene was most realistic. Young Blain, of our China



Mission, represented a Buddhist Pilgrim, and Rev. Hugh White a street-preaching missionary. There was a boys' lantern procession, a flower vender and other touches of oriental local color. Will Cumming, son of our missionaries in Japan, took the part of Togo San. Charlotte Thompson, of Nagoya, was his wife; O' Sada San, who, because a Christian, was driven from home by her mother-in-law. O Boa San, Mrs. Cumming. Mr. Clark and Mrs. Fulton were the missionaries to whom she fled. Her three children were Jessamine Borland, Evelyn McCaskell and Christine White. Rev. A. P. Hassell was inimitable as the Priest of Buddha. The songs were written, words and music, by missionaries.

The evening closed with a splendid address by Mr. Hassell, of Japan.

On Friday the lady missionaries, home and foreign, were given a luncheon by the ladies of Montreat. Instead of a set program of toasts there was a burlesque Woman's Meeting. Mrs. T. W. Lingle was declared president. Mrs. Winsborough's minutes were denounced as "hours;" they were declared profane because she referred to the breaking of the *dam*, which word was expunged and the more lady-like term "darn" was inserted. Miss Binford moved to patch a quilt to cover the bed of the lake; Miss Vinson suggested red flannel petticoats for the limbs of the trees; Miss Kirkland, a pair of sleeves for the arms of the creek. Mrs. McCaskell was shocked because the neck of the lake was low

and volunteered to knit a scarf, but Mrs. McAllister thought the most pressing need was a covering for the whole body of water in front of the Auditorium.

Miss Mattie Tate and Mrs. Clark, of Korea, gave a charming dialogue and Mrs. Washburn, Mrs. Morrow, Mrs. Cumming and Mrs. Hugh White furnished the entertainment on the part of the missionaries.

The days were too full for all the good things in one week. There was a missionary marshmallow roast on Saturday and a tea at Geneva Hall on Tuesday following.

On Sunday Rev. Arthur G. Jones, of San Antonio, Texas, preached a most impressive sermon, and at night Dr. S. H. Chester preached the concluding sermon. He reminded us that Christ's promises of power and victory were made to the church, which should take His gospel to every creature and that till that condition was met no man could dream what Christianity might become. It is today being enriched by the calm and the poise of the oriental and is coming into its own in the understanding and sympathy of the Asiatic in the land of its birth.

At the opening of the Sunday night service Dr. Lingle presented to Dr. and Mrs. Chester an envelope containing a sum of money given by the missionaries as a testimonial of their love and appreciation, to be put in something that should be kept as a memento of the Conference of 1916.

## REPORT OF REV. J. V. N. TALMAGE TO THE KOREAN MISSION.

**I**F IS an oriental trait to do only one kind of work, and I feel that if I had only one kind of work to do that might be worthy of examination, but God has chosen otherwise and my work continues as in the past to be very diversified. So I shall take up

my various endeavors one by one.

Language study has ceased to have its terrors, for I would just as leave preach in Korean as in my native tongue; not because the language is easier, but because I feel I have a message for these people.

The Book Room is still in my care, and as there are no applicants for the job, it has a good chance of continuing there. This past year we have continued the policy of reducing surplus stock, and it was a great pleasure this year to order some fresh New Testaments, after having used up the last of the old stock left me by my predecessor just five years ago. There is not the demand for scriptures that there was eight years ago. Below are some partial statistics which indicate the sales from year to year:

Year	Gospels Sold	Other Scripture	Tract Society Books
1911	.....	...	....
1912	.....10,000	125	....
1913	.....15,000	220	....
1914	.....20,000	100	....
1915	.....40,000	60	....

We were very much favored by having a supervisor from the Bible Society in Seoul to come down during the spring and spend some six weeks in our territory teaching the colporters how to sell and holding services at night. I spent several days with them and was very much pleased with the way they went about selling the books. The colporters made it a point to preach as much as possible and to leave as good a flavor in the mouths of the people as possible so that they would read the books. Some of the men sold over a hundred gospels in one day. The greatest lesson the colporters learned from the Seoul supervisor was diligence. It did me good to see the colporters get breakfast, have prayers and get out before 9, and then wind up a day's work at dark with all the reckoning up after dark. This reckoning up was no easy work. Eggs, millet, rice, paper, combs, beans, lentils, shoes, were received for the books instead of money, and the assorting and measuring of these articles took time. Then every night we had evangelistic services. Snow or sunlight, a slight rain or a cold wind were all alike. If it

snowed the Seoul supervisor would reason that since the people would be at home it was just the day to go out selling gospels. Our southern Koreans never worked like that.

Now another job that has come to my attention is the registering of the churches. This has been a tedious job. We all worked together and turned in the first set of papers that were required by the new law. There were several different kinds in this set. First there was an application for permission to preach setting for a condensed statement of the doctrines we believed. Second there was a certificate showing our church connections. Third there was a registration paper for each church, showing plan of grounds and building, giving exact location, number of believers, etc., etc. Fourth there was a paper telling who was in charge of the churches. Then after these had been handed in, about a month later we had to file papers telling of the increase and decrease of believers during the month. Then when we had just given a sigh of relief, the papers all began to come back for corrections, such as a misspelled word, an omitted date, etc., etc. Well we fixed all those up and sent them back, with a bigger sigh of relief. Now for several days all went peacefully and we began to turn our thoughts to other things again, when just about the last of March every mail brought large manuscripts, and lo and behold a large proportion of our papers were back again! This time they had gotten all the way to Seoul and the Seoul authorities decided that we foreigners should be written down as the ones in charge of the churches. So I went down, had some blanks printed and started them off again. However, it was just at the beginning of the new school year and I was very busy, so we somewhat delayed in getting those papers off. Well in the meantime nearly every day we would get some notice about hurrying up those papers. They had gotten in



a hurry at the offices all of a sudden. Well after consultation with the offices here we got up a form that was acceptable and it looked as if everybody would be pleased this time. And with happy hearts we registered the bunch of letters at the local post-office and shouted for joy. Surely with the promise of the head of the home department of the Government General in Seoul that the red tape would be done away with and things made easy, we could rest assured. But no. Along about the first of May we began to get an assortment of official envelopes in our mail. The magistracies in north Chulla Province had gotten all the papers back again from the capital, Chunju, with instructions to add some extra copies of the life histories of the pastors in charge and to give names to the churches. Mr. Dodson's life history was manifolded and the papers sent back again. We reported that the names of the churches were the same as the names of the villages, as we had stated in former reports. I have not heard from them since. However, it would not surprise nor worry me if they all came back again. But aren't we glad the Home Department promised to make it easy. Suppose they had promised to make it hard! However, we must not judge them too hard, for they are doing the best they know how.

I am also an evangelist. Last year the Mission relieved me of five preaching points and so this year I have only seven. However, my connection with the five was not completely severed till January so that they come, too, under the notice of this report.

With the help of the school teachers we held a protracted meeting in each group. These meetings lasted a week and in the mornings we had a study class for believers. The Lord was pleased to bless the meetings and all my churches have been better ever since.

It has always been a great source of grief to me that there was no church

in Tam Yang magistracy. There were a few believers who met in a private house. It is not good custom for men to go into the private yards of other people, so we have not been able to get any unbelievers to attend the services. Only the Sunday before last, as I was walking through the village I heard one little girl say to another that there would be many that would go to the services if it were not for the services being held in the women's apartments. How true this is I do not know, but last week we procured a house and it will be fixed over for a church. The whole cost will not exceed thirty dollars. Usually it is the rule not to put foreign money in any great proportion in church buildings, but exceptions are often made in centers where an opening is especially desired.

We have also elected an elder in Ilkok church, this being the first organized church in my field. The church is growing and though still small, seems to be one of the staunchest in the field.

We have had 27 admitted to the church on confession of faith this year. Of these twenty were lepers. There were double this number of applicants, but we feel that we ought to go slow in baptizing here.

My principal work, however, has been the school, and my report on this covers the last school year, from April, 1915, to March, 1916. It has been in many ways the most successful year of the Kwangju Academy, although from the new year it ceases to be an Academy. Among many things worthy of mention I would like to point out the following:

First—The average number of students attending reached the highest mark in the history of the school. There were 118 at the beginning and 90 at the end, making an average of 104 for the ten months.

Second—By a rearrangement of the curriculum we raised the standard of

the school so that I believe it is now the highest in the Mission.

Third—The government's new rule about not teaching the Bible in schools that did not have permits before April 1, 1916, has cut out the two upper grades of the academy from the school, so that we have now only eight grades instead of ten. This, one might think, is something to regret, but I have always been glad of it, for I have been convinced for some time that one school of full academy grade was sufficient for our mission. The political situation of these people does not leave room for careers for many Academy men. One school can supply that demand. Then this reduction of grades has meant intensive advance, for the teaching force was insufficient for ten grades. It can handle well the smaller number of grades. This advance in scholarship applies especially to the Japanese, for we are planning to teach in our eight years the full 16 books made by the government, two books more than are now taught in the Senate's course.

Fourth—Our boys in the industrial department are steadily doing better work. Last year we built the greater part of a house, and the boys have been learning more self-reliance and among the older boys the "I can't" expression has practically ceased. The boys were especially successful in cultivating several acres of paddy fields.

Fifth—I have secured a very fine teacher, a student in the seminary, as a Bible teacher and he is taking special interest in the boys' spiritual welfare.

Sixth—The boys have done much better evangelistic work. They have been teaching small Sunday schools in outlying villages. This branch of the work, however, has need of more care. For the new school year, Mr. Yang, the Bible teacher, is to give his entire Sunday morning to superintending this work.

Seventh—We were very gratified at the last graduation exercises to have the visiting Japanese official compliment our school very highly on its improvement in the national language and the good work we are doing in industrial lines.

A story of hard work and grit will close this report. Wun Chang Gwun is one of my most hopeful boys. Last year he hailed from the country with nothing but his clothes on his back. His parents tried to dissuade him from going to school, but he would go. So he got off one morning with 10 cents gold in his pocket and almost reached Kwangju, when his grandmother came after him to try to get him to go back. However, words did not avail, so she took the ten cents away and went home alone. Chang Gwun came in empty-handed, but by hard work and grit he is still attending, though often missing a meal because of nothing to eat. He has at times led his class.

This year also brought me my first vacation since I have been in Korea, a three weeks' trip to China. It was a great inspiration to see what the missionaries were doing in that great empire.

The Missionary Album idea seems to have struck a popular chord. The more one thinks of the possibilities in it for increased missionary interest, for attracting others to the great missionary cause of our Church, for enlisting young people and middle-aged and older folks alike, for engaging the artistic taste and for cultivating a personal acquaintance with the workers at the front, the more one wonders that we have not been making missionary scrap books long ago. The present plan makes available to you the very choicest material at moderate cost for the making of a splendid album. See the outside back of this magazine for particulars.



## WORK IN A NEW TERRITORY.

REV. S. DWIGHT WINN.

WHEN I came to Korea four years ago and was assigned as my field a large, practically untouched territory, I was glad, rejoicing that it had fallen to my lot to be the bearer of the Good Tidings to those who had had no opportunity of hearing them.

In this large territory comprising two and a half counties, and having a population of one hundred and twenty thousand people, there were ten very small groups of Christians. So at the beginning a study of the relative strategic importance of different points was made, and from the first special evangelistic effort has been centered in the large, important places where the establishment of a church will count for most. Once every year and twice, if possible, my helpers and I visit these places, having a house in which we live, and where we have preaching services every night for a week or ten days. The days are spent in "preaching" from house to house and in the nearby villages. Often a Christian, or two, will come from some distance to spend several days with us in this work, bearing his expenses himself. God has given us an opening in two of these important centers where we have promising new groups, while in another there are two new believers who attend a church seven miles away. In the other places we receive a good welcome and the people seem more friendly towards the Gospel every time we return. The one exception was at one village where there seemed to be a general agreement not to have us come back, and try as we might we could find no house to stay in. We hope to go back there in the fall and expect to take a tent with us!

I am now conducting my second tent meeting, and am much pleased with the plan. The tent is quite an attrac-

tion all day long. We find it necessary to have one of our number stay at the tent all day to preach to the people who come in for a "sight-see." Yesterday at noon while I was eating dinner a crowd gradually collected, so when I finished I invited them in and had an opportunity of preaching to about fifty people. Today it has fallen to my lot to stay at the tent, and a good time I have had. Several of the village patriarchs have strolled out to see me and seated around me, smoking their long pipes, have listened to the "Jesus doctrine." Earlier a poor leper whom I had seen at the meeting last night, came and, sitting on a rock in front of the tent, listened a long time.

A few days ago we were visiting an old Korean gentleman in his "loafing room," where there were several of his friends gathered. The old man rocked back and forth while we were talking, seemingly not listening to what we were saying, when he suddenly asked



Images of Buddha in temple near Chunju.

excitedly, "Who did it? Who put to death God's Son? Where are there such wicked men as that?" So a splendid opening was made for the message. May it prove the means of giving eternal life to this old man!

Every night just after supper the boys of the surrounding villages come into the tent—boys from twelve to

twenty years—and many of them have learned a scripture verse or two and the words—"Alas, Not the Tune!" of a gospel hymn. So by these different methods the glad tidings are brought to the old and to the young, to the grandfather and to his grandchildren.

*Chunju, Korea.*



Kunsan Station, Korea.

## THE WORK AT THE ELIZABETH BLAKE HOSPITAL.

DR. J. R. WILKINSON.

**I**T WAS with great pleasure that I received your committee's letter giving me somewhat of an idea of the work of your Church. There are very few days in our lives here that we do not think of Greenwood and our church there and Mrs. Blake, and therefore you can somewhat realize how much interested we were to receive your committee's report of the work carried on by your church and our church, for it really seems in many respects more like my own church than almost anywhere else on account of our long and intimate association with Mrs. Blake, who is so devoted to that church and to the Hospital.

We also wish to express our gratitude to your church and congregation for the long and faithful support to us which has enabled us to carry on the work here. Now I would like to

give you somewhat of an idea of your work in Soochow.

As you know, the Hospital and schools directly connected with it occupy about seven American acres of land. It is one mile outside of the North gate of the city and on the main canal between Soochow and the Yangtse river. This gives us easy access to wherever we wish to go and it also furnishes easy access to patients coming from all parts of the country as well as the city.

The Hospital at present has 130 beds. The west side of the plant is occupied by male patients and the Clinic and the east side by the Woman's Hospital, the Training School for Nurses and the home for the foreign trained nurse. We have our own water supply and tower with two large 5,000 gallon tanks on top of it and engine and



pump and windmill, which keeps a good supply of water in the tanks. From this tower every school building and hospital building is supplied with water. Every ward in the hospital has its own white enamel bath-tub and hot and cold water. Every ward and private room and halls have their own electric lights. We have iron beds throughout the hospital in all its departments except our Nurse's Training School and we hope to have them as soon as we can afford to buy them. The plan of our Compound is rather that of building around a hollow square, leaving plenty of open space in the center for fresh air and recreation for everybody.

We will send you under separate cover reports of our work, which will give you somewhat of a general idea of the scope of your work in Soochow.

The following statistics of the work in the Hospital last year will give you an idea of its growth and extent:

No. of patients cared for in the Hospital during 1915.....	1,324
Average No. of days per capita spent in the Hospital by each patient .....	19 1-6
No. of out-calls made during the year (distance varying from 3 or 4 to 50 miles).....	154
No. of patients seen for the— Post-Office, Standard Oil Co., Asiatic Petroleum Co., Shanghai-Nanking R. R., including also the Baptist, Northern Presbyterian and Episcopal Missions..	1,160
No. of Clinic Patients.....	6,000
No. of bed-side visits and attention to patients in the Hospital .....	52,002
No. of meals furnished to patients during 1915.....	78,004
No. of meals furnished to servants during 1915.....	19,634

No. of meals furnished to students during 1915..... 29,939

Total number of meals furnished during 1915.....127,577

In addition to this kind of work you will notice by our students' catalogue and the catalogue of our student nurses, the amount that is being done in medical education connected with your Hospital.

We had waited a long time for a foreign trained nurse to help us in the Women's Hospital. Miss Howard came out, stayed with us two years, studying, went to work in the Hospital in February and was married the first of June, so we are without a nurse again.

We are all very much pleased with Dr. and Mrs. Young, who are with us at present and busily engaged in studying the language. I believe we have in them very efficient workers who will be able to take up the work and continue it when some of the rest of us will have grown too old.

Mrs. Wilkinson, besides teaching her classes in the Nurses Training School and looking after the religious work in that place, is at present acting principal of our Girl's School, which has nearly 70 boarders and will probably have to continue this work, although she has really no time for it, until the church at home can furnish someone to relieve her.

Our furlough is due in October, but it is really impossible for us to see how we can get away on account of the shortness of our workers.

EVANGELISTIC.

Our Hospital church has over 100 members now. On last Sunday we received into the church on confession of faith six members out of 23 applicants and one child was baptized. The others will probably come in later, after more careful preparation. Our Sunday school has an average of



120 scholars and about 65 of them have recited the Shorter Catechism and have received the "Christian Observer" diploma. On one Sabbath morning 34 of the girls in the Sunday school received prizes for reciting 1, 23, 34 and 103 Psalms; 53rd chapter of Isaiah; 5, 6 and 7th chapters of Matthew. There is no department of our work at present that is more interesting than our Sunday school, and I feel quite sure that it is going to be of great strength and help to the church. About two years ago our Station felt that it was best for me to take up the entire superintendence of the evangelistic work done in our Hospital. While feeling poorly prepared for such work, on the advice of the station, I agreed to do so and at present, with the exception of the time that I put in this work myself, all the evangelistic work in the Hospital is done by natives and paid by the Hospital. The

regular preaching mornings and evenings on Sunday is carried on by myself and our native evangelist, we each one of us taking our turn. We feel that we have been greatly blessed in this work in the increase of its membership and the increased interest of the people and we ask for your prayers for us, especially in this department.

We wish to thank you again for all of your interest and prayers for us and ask that we may be remembered not only at our church and by our pastor, but that each individual member of the church and all of the children will pray for us constantly that our work may not be in vain.

Looking forward with pleasure to having another report from you, and with greetings from each one of us here, we are your co-workers in the Master's cause.

ELIZABETH BLAKE HOSPITAL STAFF.

## A KOREAN'S VIEW OF CHRISTIANITY.

By REV. JAMES S. GALE, D. D.,

*Associate Editor of the Bible Magazine for  
Korea.*

[In the quotations given below we gain an insight into the reasoning of the Oriental mind upon religious matters. This Korean seems to be absolutely sincere in his views, but it will be noted how difficult it is for him to comprehend that man may be given a revelation as to unseen and spiritual things. His mind, and minds of his way of thinking, persist in operating only in the realm of the visible and tem-

The earliest introduction of Christianity into Korea that I find recorded was in 1784, when a baptized convert returned with the tribute embassy from Peking and began active propaganda. The story of those earliest years reads like a tale of Sir Launfal or the knights of the Middle Ages. Korea was astounded at the bravery and unselfish zeal of the new converts, something entirely new in her experience of faiths and beliefs, and she watched them with mingled feelings of fear and wonder.

Among the notes of onlookers is one essay by a certain An Chŭng-bok, who gives his views of the merits of Christianity as compared with the old national cult, Confucianism. These notes will be of interest to anyone who desires to see as the Oriental sees. The answers given to the questions suggested are very much the same as would be given

poral. Religion to them is a system of moral philosophy. It has no vitality. There is nothing in the studied sentences of this Korean which can show a sin-burdened soul how to get rid of its weight. The emphasis is all upon conduct; none upon the necessity of a change in the sinful nature. As Dr. Gale says, it indicates the struggles of the Oriental soul in its search for truth.—Editor.]

today by any well-posted Confucian scholar. It was in the year 1785 that An wrote the essay, and he was then seventy-three years of age, and goes on to say:

"Books containing Western teaching arrived here in the last years of King Sun-jo (1607 A. D.). Officials and ministers saw them and took note, but they understood them to be like the books of the Taoists and Buddhists, and so set them aside as mere objects of curiosity. These books not only dealt with religion, but contained works on astronomy and geometry, and were first obtained when the envoy went to Peking.

"In the years *Ke-myŏ* (1603) and *Kap-jin* (1604) Christianity became popular with a certain class of young men who contended for it, saying that God Himself had come down to earth and given His commands through angels. Alas! from reading the writ-

ings of the Chinese sages in a single day these young men's hearts were changed. It was like the boy who graduates in high deportment, and then comes home to call his mother by her first name. A sad state of affairs indeed.

"And now I desire to give a short precis of what is written in the Christian books under the title of *Ch'un-hak Ko* (Examination of Christianity). This teaching has been in China a long time, and the rumor of it has many times reached Korea. I wish you to know that it does not find its beginning now.

"A book called *Distant Messages* was written by a priest named Aloni (who arrived in China about 1597), which says: 'Judea was a part of ancient Rome. It is also called Palestine, the land where God visited the earth.'

"Matteo Ricci (who arrived in China 1582), in his book called *Truths About God*, says: 'In the second year of Emperor Wun-soo (A.D.) and on the third day after the winter solstice, God chose a virgin and by means of birth came and dwelt among men, His name being called Jesus, which means Saviour. Jesus taught for thirty-three years on that western frontier of Asia, and then He ascended again to Heaven.'

"I shall now proceed by question and answer:

"Was the worship of God known to the Far East in the early ages?

"Yes. The Book of History says: 'God gave man his conscience, so that if he preserve it clear and undefiled he will find the way of peace.'

"The Book of Poetry says: 'King Moon safe-guarded his heart and so served God acceptably.'

"Again it says: 'In fear of the majesty of God one can preserve his faith under all circumstances.'

"Mencius says: 'To set one's energies to the training of the heart, that is the service of God.'

"Again we ask: If the religion of the literati is indeed the service of God, why do



A Group of the Smaller School Children, one of the Teachers, the Deacons, and Mr. Parker, on a Picnic in the Mokpo Mountains.

you oppose the teaching of the foreign mis-

sonary?

"I answer: The foreign missionary indeed claims to worship God, and in that respect we are at one with Him, but we do so in the right and proper way, while he does it in a questionable and deceitful way; so I oppose it.

"But these Western missionaries who guard their bodies in all chastity prove something that the most zealous of us literati fail to do. In their knowledge and understanding of the principles of nature, too, they surpass us. They can measure the heavens and reckon up the seasons, make all sorts of delicate instruments of wonderful precision, can cast great guns that are able to pierce to the ninth heaven and overspan eighty li. Is this not wonderful? Whenever they enter a country they immediately learn its language and soon speak it. They find as well the country's latitude and longitude. They are indeed wonderful beings, equal to the sages and the spirits. Why, then, do you not trust them?

"I answer: This doubtless is true, still, if we speak of the world as a whole, Western nations lie on the other side of the Kuen-luen Mountains, and so occupy a place midway in the earth. They are strong and vigorous people, large and imposing in stature, and rich with treasures that spring forth from their soil. They are like the stomach that contains the centers of vitality and the food from which sustenance comes. "China, on the other hand, lies toward the



southeast quarter and gathers into itself the light and warmth of the world. It is the heart of the universe, and those who are born in her are truly the spiritual and holy ones of the earth, the real saints, like Yo, Soon, Oo, T'ang, Moon, Moo, Choo-kong, and Kong-ja (Confucius). If we illustrate it from the body, I should say that as the heart is in the breast and constitutes the spiritual abode among the members, thus is China. I therefore conclude that China's religion is the true religion, and that the Western religion, notwithstanding the fact that they claim it to be truth and holiness, is not true.

"But some again might ask: What do you mean by this?"

"I reply: The heart reflects the nature of God, therefore if we keep it and the conscience clear, and do not forget the divine commands, this is true religion and true service. Why should we, night and morning, as do the missionaries, pray to God to pardon all our past sins and save us from hell? Is this not the same as the prayer of the witch and the sorceress? To prostrate oneself five times a day before God, and to keep one day in seven for fasting and afflicting the soul—do you call that rendering God service?"

"Others might make this inquiry: There are the three great religions, Confucianism, Buddhism, and Taoism, but the Western missionary gives to his teaching the name of divine religion as well; what does he mean by it?"

"I reply: The religion of the Sages is the one and only one; why do you say there are three? Three religions is the later word of those who do not know. Buddhism is a religion from the West that breaks right across the law of the family. Also Taoism is a cult that pertains to the non-earthly and has no relation to the things that be. How can you mention them in the same breath with Confucianism? For the Western missionary to call his teaching the religion of God is most foolish, not to say blasphemous. The region of the West has had so-called religions arise within it like quills upon the porcupine. A careful reading of the *Chun-teung Nok* will prove this to anyone.

"Western missionaries think that if they refer their teaching to the Supreme Ruler of the universe, no one will dare to oppose them on account of this all-prevailing name. It is like using the name of the Emperor in order to compass one's own private ends. A very clever trick, indeed!"

"The religion of Confucius puts the Sage in the place of God, to work for God in the governing of the people, to reward the good and to punish the evil. Thus he makes God all in all and shows that He acts from His divine decrees. How can the mere calling it the religion of God make it truth and holiness?"

"Again it may be asked; Are there no

others who speak of God but the Western missionaries only?"

"I reply: Yes, there was once a man called Meuk-ja who wrote a book entitled *The Will of God (Ch'un-ji Pyun)* in which he says: 'Those who follow the will of God will know only love for one another, and by love will seek each other's profit. Doing so they will find their reward. But men who run counter to His will hate each other and in their friendship seek only selfish gain. Unquestionably they will find their punishment.'

"The noted kings of the early ages, Oo, Tang, Moon, Moo, followed God and were rewarded, while Kul, Choo, Yoo, and Yaw opposed Him and were punished. Anyone who looks above and serves God, who looks midway and treats with reverence the spirits, who looks down in service for men who are below, will love as God Himself loves, and will be blessed as God can bless. This is what Meuk-ja means when he speaks of following God. He means to love others as oneself, and to seek others' profit just as one's own. The Western missionaries exhorting us to put away enmity and love all others is just the same as Meuk-ja's *Kyum-ai*, loving another as oneself. Their enduring hardships, too, and practising self-denial is just the same as Meuk-ja's *Sang-keum*, taking the hard way. The only difference is that while Meuk-ja speaks of God he talks of the present and visible world, while the missionaries talk only of the world to come. Comparing their words with Meuk-ja's, theirs are very much harder to accept and harder to believe. The missionaries' talk of a world that is to come is like that of the Buddhist, while their command to love others and to deny oneself is no better than Meuk-ja's *Kyum-ai* and *Sang-keum*. Is this, pray, what students of Confucius and Choo-ja should learn? Now the Chinese so-called literati, while opposing the heaven and hell of the Buddhist and the Taoist, seem never to question this matter of the foreign missionary, but at once respond: 'This is the truth of God.' The sages of China are very high and very great, and yet they never can compare with God Himself. How foolish are these foreign missionaries to speak of their founder in such extravagant and immodest terms!"

"Again I am asked: The name Jesus is said to mean the Saviour of the world. Now does this same thought underlie the teachings of the Chinese sages?"

"I reply: Just what do you mean by this statement? The thought implied in the name Jesus as to the saving of the world pertains to an unseen world and by means of the rewards of Heaven and the pains of hell urges men on to good action, but the religion of the sages pertains to the present age and seeks to enlighten men in virtue



and to uplift them. Even though we admit that there are such places as Heaven and hell, still if men do what is right in this life and refrain from evil, Heaven will assuredly be their portion; but if they turn from good and do evil unquestionably hell will be theirs. Therefore men, while in this life, should diligently and faithfully seek after goodness and hold the conscience clear that God has given them. What purpose can be served for good actions by referring to a life to come?

"Chang-ja says that Buddha rose superior to life and death, which means that he turned his back upon all others and thought only of himself. The religion of God that prays to be saved from hell is also a selfish religion thinking only of oneself.

"But do the missionaries not say: 'If you do good and turn away from evil what trouble can befall you?'

"My reply is: These words are misleading. The good that we ought to do and the evil that we ought not to do are known to everybody, ignorant and learned alike. For example, I think of a man here, a very wicked man, and another says of him: 'How good you are!' he likes it; but if anyone says of him: 'Alas, how bad!' he gets very angry. So we see that even the wicked man knows the difference between good and evil. How, then, could there be any religion that says: 'Do evil and turn away from the good?' From olden times heretics have always made it their plea that their religion meant the doing of good and the turning away from evil. These foreign missionaries are by no means the only ones that say so. But, as I said before, their religion does not deal with the present world but with the Heaven and hell that are to come, a thing most foolish and contrary to the mind of the sages. The sages speak of the present life as to what is best concerning it, and their words are frank and above board; not a jot or tittle is there concealed or hidden about them. For this reason Confucius did not speak of miracles or spirits. If he had begun talking of such things, he could have stirred men's minds up to all manner of wild excess.

"We see many examples of this in Chinese history. People have come forward calling themselves the Merciful Buddha, etc., their records being definitely recorded in the historical books. In our own country in the year *Moo-in* (1758), a noted witch appeared calling herself by this title. People gathered to her from all parts, saying that Sakamoni had come to life, and bowed and worshipped. She said that all worship of spirits should be given up and gave as the reason that she, the Buddha, was once more alive and on earth, and that no others should be worshipped but she only. The people, following her orders, burned and destroyed their prayer

altars and the dishes that they had used in sacrificing. In two or three months the whole of central Korea had come to follow this woman. At that time the King sent a commissioner, Yi Kyung-ok, and had her beheaded. Even after that, however, for several months matters did not quiet down. People's hearts are so easily stirred, but so hard to restore to reason; easy to influence, but hard to awaken to understanding.

"The missionary says: 'We must serve God with all the heart and never cease from it.' This he claims agrees with Confucianism. He also says: 'You must keep the body under and be sparing of food and temperate in all things, just as Confucius taught self-denial.' Though the teachings and practice of these religionists differ from those of the Confucianist, the matter of doing good is the same in both, and one seemingly ought to commend it. But the world is so cunning and evil, and people's hearts so hard to fathom that if but one strange person appear and say: God has come down to earth in the East, God has come down to earth in the West, no end of people will be attracted by this kind of nonsense and, believing it, will be carried away.

"Again someone else might ask: Can we know the relation of the present world to the world to come?

"I answer: The present world is the world that we now see round about us; the future world is the world where the soul and spirit live, those who have done good in a happy Heaven, and those who have done evil in an endless hell.

"Still another question: Your putting the emphasis upon the present life does not run counter to the teaching of the sages, but your statement about soul and spirit and Heaven and hell seems to me to raise a question.

"My reply is that one cannot speak dogmatically regarding these things, but if one looks at it in the light of reason it is not hard to accept. Let me give you Cha-ro's conversation with the Master, Confucius. He asked him about the serving of spirits, when the Master replied: 'One who does not know how to serve living men, how can he know about serving disembodied spirits?'

"Again Cha-ro asked about death, and the Master replied: 'He who does not know what life means, what could he know of death?' The Sage's reply was most indefinite and uncertain, I admit, as unfavored as a date swallowed whole. Now Cha-ro was an honored disciple, differing altogether from a new recruit. When he asked thus if the Master had said: Man's life depends on God's protection and God's good care and therefore he should make the service of God his one and only aim; man's death, though it means the dissolution of the body, means also that the soul lives, and as he has lived here, so hereafter his soul and spirit will be re-

warded with Heaven or hell—had he answered thus would it not have been refreshing? Still, though one might think so and though there are these in stores, it was not the Master's purpose to speak of the miraculous or spiritual. He must have known it all, but though he knew he did not speak. In this respect the Sage's teaching differs greatly from the foreign missionaries. The Sage did according to the law of God and must have known the truth of God, and yet he did not speak of it. Because of this, too, I am opposed to the religion of the foreign missionary."

So Mr. An goes on to answer other supposed questions. His soul would find light, but is suspicious of everything that is not

in accord with Confucian teaching. He has seen so many frauds and counterfeits that his vision is all but rendered incapable of recognizing the true. Unfortunately the missionaries of those days, who were Roman Catholics, did not give the Bible, which if An Chung-bok had studied, especially the Gospels, with the care that he read the missionary books, and had seen the picture of the Master there, I can easily imagine him at the end saying, as did doubting Thomas: "My Lord and my God!"

These translations show something of the distressing struggle that the soul of the Oriental passes through on its way to find peace and joy.—*The Bible Magazine*.

## THE BISHOP OF ARGENTINA ON RELIGIOUS CONDITIONS IN LATIN AMERICA.

*The Church of Rome at its Worst.*

The Bishop of Argentina, Dr. Every, in an article to which "*The East and the West*" of July accorded the premier place, says some very pungent things of the Roman Catholic Church in South America, where he says the Church is admittedly at its worst. "There is unfortunately no question as to the debased moral atmosphere of Latin American lands, and it is impossible not to hold the Church largely responsible. There is no Christian, or partially Christian, public opinion. Integrity and clean living are not expected. Honor and truth are exceptional. There is a general lax attitude of tolerance toward everything, including vice. \* \* \* Among the mass of the educated men faith is dead. Religion is a matter of custom, not

conviction. The tone of the universities, which, of course, includes all the leading and professional men of the future, is frankly un-Christian. It causes astonishment if any educated man is a true believer." In his judgment the facts honestly studied would justify the viewing of South America as an open mission field, and he evidently wishes that the English Church would so view it. It is difficult to judge kindly or leniently men who carp at their own Church's Missionary Board for fraternizing with fellow-Protestants on the ground that its doing so will be unwelcome to a Church responsible for such a state of things as Bishop Every describes.—*Church Mission Review*.

## KWANGJU GIRL'S INDUSTRIAL SCHOOL.

MRS. M. L. SWINEHART.

THE work of the Kwangju Girl's Industrial School was taken up in January, 1912. The instructor had been in Korea but four months and her vocabulary was limited indeed, but much can be said without words in this work.

The Korean girls in the school had never seen a crochet needle but as they had previously been taught knitting in wool yarn, they soon learned to handle the new needle. A few balls of crochet cotton and a dozen needles were donated by friends in America, and Miss McQueen, the principal of the school and the industrial instructor launched

their little boat upon the problem of self-support. It soon became evident that the Korean girl is capable of the finest and most exacting work and as she has patience and perseverance and good eye sight, and as her early training and that of her ancestors has accustomed her to drudgery of the most laborious kind, she seems peculiarly fitted for this work.

Fine Irish crochet was attempted with marked success. Then came the problem of linen, thread and needle market; of patterns and models. It was a point of personal pride with the instructor that the least possible Amer-





Industrial Department of the Girls' School, Kwangju, with Mrs. Swinehart standing in the center.

ican money should be put into this work, for the money given by the American churches through our harassed Boards should, in her opinion, be spent in the Evangelistic work. No aid was asked, though \$10.00 was given by the Mission as a starter and insistent friends gave about \$10.00 more. Every cent was carefully hoarded and the whole was managed as men manage a tiny stock of goods in a new venture where to lose is to fail.

American Consuls in Germany, England, France, Russia and China, were prevailed upon to furnish names of manufacturers of thread, needles and supplies. Prices in all kinds of money were compared, and their relative values in pounds, francs, marks and kopeks were digested and committed. A catalogue in French when one knows nothing of that language and there is not a dictionary upon the Compound is a trifle disconcerting but not impossible.

Pattern after pattern was undertaken and the skill of the workers was tried to the limit.

The greatest difficulty was with

soiled hands. Each time the worker was asked, "Have you washed your hands?" the answer was "Yes," but the work didn't prove it. Then it was understood that the girls were washing their hands with cold water, without soap, then wiping them upon their dresses.

A Korean girl knows nothing about soap and knows nothing about hot water.

Now it was that the instructor understood why the babies in Korea are never washed, and she determined in her heart that with God's help she would try to give the Korean women a chance to earn money for soap and hot water for every baptized baby in Korea. And this is her slogan.

After overcoming the Giant of Dirt in the Castle of Despair, the instructor took up the question of American markets. The work was sent to friends and their praises and ready returns encouraged her to send work to Girl's Colleges. Here she has met flattering success, and money has poured into the little treasury. Many times the coffers have been empty and in answer to





Mrs. Nisbet's Cook and her Daughters. One was named before they were Christians; Her name is Dragon. The other, Grace, was named afterwards.

prayer just the desired amount has been received.

The patterns are kept abreast of the times and at no time has the instructor allowed achievements in the past to answer for the present.

Last summer a loan of \$50.00 was made to this department by the Mission. This has been invested in thread of the new brilliant colors and the fall work when taken up will be colored crochet and bead work. This money is only a loan and we expect to refund it by next year. We look forward some day to designing patterns of our own, and, perhaps in the near future there may be a work distinctly Korean, adapted to American needs.

Since its beginning these girls have earned by their own hands about \$350.00, aside from the working cap-

ital, this entirely by their own efforts.

New and more difficult work is attempted as the girls show more skill. The pressing host of girls in the isolated country villages who want a taste at least, of the higher life of this Girl's School, is urging us on to greater effort. Hundreds of girls can be reached and helped if we can only give their willing, patient fingers the means of earning support while in the school. The method of supporting these girls with American money in our schools has proved a failure, and unless the Korean woman can be placed upon her own honor and effort she will not develop the desired Christian character.

Another side to this work is that every girl in our school goes out prepared should circumstances demand, to earn her own living.

A few days ago one of our Christian widows died, leaving to the church's care a young daughter of fourteen. Without a moment's hesitation we said, "We can take her, for she is capable of earning her own rice."

Last September Mrs. George Hawks, of Goshen, Indiana, came to visit the Mission in Kwangju and although she knows but three Korean words, her loving fingers have been able to aid this work materially, and she found herself a foreign missionary at 65 years of age. Surely "All ages and ranks He can fully employ."

A woman in heathen Korea is regarded as cumbering the earth but for one purpose—to bear sons. If she fails in this she is treated as an animal and her existence is miserable indeed. Probably her husband will take unto himself a second younger wife and in many cases the first wife is driven from the home. At best the Korean woman is merely tolerated by the ruler of the house as a necessary evil. He seldom speaks to her, and would be eternally disgraced if he were seen walking with her in public. Aside from rearing sons her sole cause for existence is to be everlastingly pound-

ing something—rice or barley in threshing, dirty clothes in cold water to get them clean and then with ironing sticks to smooth them out.

She is never taught to read and in her girlhood and early married life is seldom allowed beyond the stone walls of her home even to visit friends.

Many, many tragedies lie behind the lives of the girls who come to us begging to enter our schools.

Some years ago Que Immie's mother allowed her to enter the Kwangju Girl's School, and in a short time we were all very much attached to this sweet, modest girl. In vacation time she was loath to go home for she knew that she would have to live during that time with the second wife of her head-brother, as her own father was dead.

When school assembled the next fall, Que Immie did not come in with the other girls and our hearts sank for we knew not what might be her fate. Word was brought to Miss McQueen that a marriage had been arranged by her brother with a man entirely unknown to Que Immie, and that the

child was suffering great distress of mind with no one to help her. At once Miss McQueen rode out to the little village to plead with all her might that Que Immie might be spared this fate and be allowed to come back to school.

After much persuasion the brother agreed to let her come for six months only, at the end of which time he had fully determined that she must marry the man of his choosing. The child came to us again and for six months her sad face caused us all a little ache about the heart.

True to his word, at the New Year's time the brother appeared at the school door and announced that the bridegroom was waiting. We could do nothing of ourselves but we had learned that a new law decreed that no woman should be married against her will.

Que Immie is a devout Christian and had been praying for release from this dreaded fate; and when Miss McQueen told her that the law was with her, she did what perhaps had never been done by a woman in Korea, stood upon her rights and refused to go with



Mary Baldwin School for Girls, Kunsan, Korea, Asia.



the brother. She felt that God was with her and she absolutely trusted Him.

The brother was baffled and turned away. The bridegroom sought elsewhere for a bride.

Que Immie was anxious to support herself by her own efforts and her nimble fingers flew with the thread and needle. It was not long before we saw

that she could earn her own rice in this industrial work. She is now one of the dearest girls in the school and recently her younger sister has been given over to our care, and some day we hope to make teachers of these girls in some Christian school where they can work together with Him who died that even a Korean woman might have life and have it more abundantly.

## WHAT AN AMERICAN SAW IN ASIA.\*

By WILLARD PRICE.

*Managing Editor of the World Outlook.*

I saw a million handkerchiefless children.

I saw hundreds of villages in which the community handkerchief, modern sanitation, was absolutely unknown.

I saw glittering Oriental cities, the pride of the East, and under the shining lacquer and gold paint I saw suffering and filth and want such as no man can describe.

I saw rotting bodies, empty minds, naked souls.

I saw Disease, stalking up alleys, wading ankle-deep through garbage to enter the doors of the people.

I saw, in one land, the stains of parental

vice on the skin of two out of five of the children.

I saw a mother selling her babies that their older brothers might not die of starvation.

I saw pallid factory girls of twelve and even ten years of age, who worked thirteen hours a day, seven days a week, standing constantly while at work, and received a pittance of a third of a cent per hour. This, moreover, in a mill advertised as the model factory of the Orient.

I saw things which I have not the heart



Watering the Rice Fields in Korea.



to set down and you would not have the heart to read.

I saw life in its lowest terms.

AND YET—

I saw love in its highest terms.

I saw Christ yearning over Asia.

I saw the response of Korea to that yearning. A nation turning to Christianity at the rate of three thousand conversions a week!

I saw the dawning of a new China, not in the political kaleidoscope, but in the spiritual changes which have led to the abolishment of opium, have brought six thousand of China's strongest leaders to accept Christ, and induced idol-makers to turn to the making of busts for show windows because their old business has proved unprofitable.

I saw a three-hundred-year-old statue of Buddha, and almost in its lap an impertinent three-year-old automatic telephone booth. The ancient religions of the East are being found wanting and cast aside.

I saw the mission schools from which the Chinese Government has selected the first ten girls to be sent to American colleges under the Boxer Indemnity Fund. They were the best-equipped ten that could be found in

China. All were graduates of mission schools; all were Christians.

I saw hundreds of closed shops on Sunday. Neighboring them I saw hundreds of open shops, consuming all the Sunday business. Every closed store was owned by a Christian—not a "rice Christian," but a real Christian, whose pocket had no rule over his conscience.

I saw a beaten man board our ship at Wuhu and heard him tell of the crushing overburden of medical work that had killed his predecessor and was killing him.

I saw everywhere undermanned hospitals, undermanned schools, undermanned churches; a missionary force powerful in quality, petty in quantity.

I saw Asia, sore, ragged and dull, with her foot on the threshold of the house of Christ, hoping for an invitation to enter.

I saw, upon returning to America, a rich and happy nation, eager and generous to a fault, but unthinking, storming the movie theater, swallowing the lump in their throat for pity of the ragged child in the play—*while Asia waits.*

\*Adapted and abridged from the *World Outlook* for June.

## MRS. JOHN G. HALL.

JANET HAY HOUSTON.

A VERY lovely life came to its earthly end June 10th, in Cardenas, Cuba, when Mrs. John G. Hall, hearing the Shepherd's evening call, heeded, and entered into rest.

Intimately associated with her for near a score of years, in all the vicissitudes and character-testing circumstances of foreign mission life, perhaps no one living knew her better than I did in the daily beauty of that life.

She was a living epistle of the greatest of graces—Love. It beamed from her refined face on all about her and it materialized into daily labors and tasks.

The stretch of her wings went far beyond those of her immediate family. Many a new missionary owed to her tending an easier initiation into the strange outside life. Her enthusiasm was always to be counted on. She always helped. She never hindered. And the stranger, whether missionary or in secular life, often found her dwelling place a home refuge, bringing to her added cares, but borne for love's sake.

The native Christians revered her. At Mr. Hall's death, when left alone, she still stayed with them for which a very tender love encircled her in simple hearts and lives.

An almost childlike unconsciousness of her value to the general work characterized her. She even seemed to think the greater works were being done by others. For such the Father will be saying, "Come up from the lowly seat to these higher places of which you are so worthy."

As she loved, so was she beloved. Perhaps no missionary was so often selected to hold the first place in the hearts of her associates. We might now and then displace others, but there was the universal feeling that dear Mrs. Hall's place could not be filled but by herself.

Those who stood about her death bed must have partaken largely of the desolation of Elisha when Elijah was caught up into the Heavens. So much went with her of strength and stay.

She had written, "I will resign in June." Words torn out of a surrendered heart. Not a sigh audible, but we all knew what it meant to her—for her heart was knit to the life of her choice. So when news of her critical illness came, we felt, she will have her wish, for "out in the field will He find her," and she will be spared the anguish of being called to lay down the sickle

and be left standing on the field's edge, no more to return with the reapers.

Lovely spirit, I know not where in Paradise thy abiding place may be. But I feel that it is near the deep, still waters of rest and in the love-shadowed green pastures of His tenderness—until with the royal cortege you shall return that day when the King comes back.

### MRS. ELLA DAVIDSON LITTLE,

REV. P. F. PRICE.

**M**RS. LACY L. LITTLE (nee Miss Ella Davidson), after a painful illness of three months, peacefully passed away in her sleep, on the early morning of Friday, July 7th. On Wednesday she had had much bodily distress, but on Thursday she was more comfortable. Mr. Little had, as usual, spent the day with her, going from his boarding place to the Red Cross Hospital in Shanghai, where Mrs. Little was under the care of skilful physicians and nurses. On that afternoon, about four o'clock, she said she was tired and wanted to sleep. During a period of devotion, she offered a touching prayer, committing to God her dear ones. Then, with a word of tender farewell to her devoted husband, she was arranged for the night, and fell into a sleep from which she never awoke.

Mrs. Little's last hours were an appropriate ending to the forty-nine beautiful years of her life. In her, the Southern Presbyterian Church has lost one of the very choicest of its missionary workers, one who was called away in the very prime of her usefulness, and whose place as it seems to us, is impossible to fill.

Miss Ella C. Davidson, the daughter of Mr. and Mrs. Samuel L. Davidson, was born near Yorkville, now York, South Carolina, on March 25, 1867. While still young, she was received into the Bullock Creek Church. Later,

her parents removed to Yorkville. She graduated from the Wesleyan Female College in Staunton, Virginia, and taught for some time in the Yorkville graded schools. Her pastor in Yorkville was Rev. Dr. Thomas R. English, who a little more than a year ago preceded her to the heavenly country. And he no doubt, was one of those who most warmly welcomed her to the fellowship of the service above, for she was a loved and valued worker during his pastorate at Yorkville.

Miss Davidson came to China in 1891. She first resided in Hangchow, and after a period of preparation, took charge of our Girls' School at T'ien-Swo-Gyiao, the first, and at that time, the only school of its kind in our church in China. The young women who were under her influence during that period remember her with abiding affection and gratitude. This is illustrated by the remark of one of them, who like so many of the others is now a mother, presiding over a large family. This lady, Mrs. Lo, said, "I could not help loving Mrs. Little. It seemed just the natural thing to do."

Miss Davidson was married to Rev. Lacy L. Little on October 31, 1900, and removed to Kiangyin station, where she entered upon a new and enlarged sphere of activity. There, while co-operating with her husband in his extensive evangelistic work, she also founded the Luola Murchison Sprunt Academy for Girls, and the Willie Moore Bible



Training Home for Women. Capable of carrying on varied interests at the same time without clash or confusion, she kept open her home, where everybody was welcome, made her contribution to the general evangelistic work, and was laying still larger plans for the future, when at the very time that her experience seemed to count for most she had to lay down her work in answer to the call for service above. A large circle of friends, both among our own people and among the Chinese, will mourn her loss. The sympathy of the whole church will go out to Mr. Little in his great sorrow and loss. Besides her father, Mrs. Little leaves three sisters: Mrs. W. H. Hearndon and Mrs. J. S. Mackoroll in York, S. C., and Mrs. W. T. Dunlap of Charlotte, N. C., and two brothers; Mr. John W. Davidson of Pickens, Miss., and Mr. R. S. Davidson, of Houston, Texas.

As we thus look back on one who served her generation by the will of God and has fallen asleep, many beautiful qualities might be emphasized. We can only mention some of these.

One of her characteristics was her winsomeness. Attractive in person and manner, she was still more lovely in her spiritual life. She had the practical common sense of Martha, but she added to this the quiet devotion of Mary. Many will remember her in her work among the churches in the home land. Wherever she went, large and eager gatherings of women greeted her. And many will remember to this day the messages that she delivered. During her last furlough, after a severe surgical operation, she was on the wing as soon as the doctors would release her, going from church to church and from one Presbyterial meeting to another, presenting with power and attractiveness, the cause that was so near to her heart. Whether in the home land, or among the mission circles, among the Chinese, she always drew people to her. A loving wife, a charming hostess, a tireless worker, and a thoughtful friend, she was one of whom we can truly say,

that we thank God upon every remembrance of her.

Another of her qualities was leadership. She did more work than one person should have undertaken, working often against bodily weakness and discomfort which she was slow to disclose to others. But while working hard for herself, she had the faculty, which not all hard workers have, of getting others also to work.

She naturally took the place of leadership among the Chinese women and girls, and they as naturally fell into line, recognizing in her a born leader of women. Nor did she lead by force of command, but by her personality and she was always ready to accord to others the credit for achievements in which she had the principal part.

Another thing that made her character so well-rounded was her uniform cheerfulness. A friend who went to see her during her last illness, remarked that she was so overcome by weakness and depression, that she could not smile, and this friend added, "You cannot think of Mrs. Little without her smile." But her indomitable hopefulness broke through even the gloom of those last weeks of suffering and suspense just as it had always done even on the darkest days. A colleague who lived in closest association with Mrs. Little remarked that her friends never saw her otherwise than cheerful and optimistic. It was in the life of fellowship with the unseen that she found that serenity of spirit and hopefulness of outlook that enabled her always to scatter sunshine along the way.

Another outstanding characteristic of our lamented co-worker was her love for the Chinese people. She loved them all and she loved them all the time. It was for them that she spent herself even to the last ounce of her endurance. Her thoughtfulness of others and her love of the Chinese people and her longing for their highest welfare cannot be better illustrated than by a letter which she dictated for the Christians at Kiangyin during the



month of May, when the first realization came that she should probably never see them again:

"Tell them," she said, "The Father never makes any mistakes in placing His workers. I love to work with them there, and have many plans, but the Father wants me to serve Him elsewhere. Tell them it is most beautiful to be going Home, although I am very sorry to be leaving them. Ask them to pray very earnestly that the Father will make it *my joy* to do His will, and that I may be able to rejoice even when the way leads through the crucible of pain.

"Tell them to ask the Dear Father to be as merciful to me as *He thinks is best*.

"And now as to them: In the first place, tell them never to doubt, never doubt God! Never doubt His word, and pray for an increase in faith, and tell them I hope each of them will learn the great joy of living not for *self*, but for *Him*, and that there is nothing else worth while. I long for each one of them to be able to say, "For to me to live is Christ, and to die is gain" Tell them I doubt if there is any real, true Christianity apart from that which has

in it the power to live a self-denying life.

"Tell them I long for them to be active as soul-winners, and for them to be liberal givers to His cause. Tell them to live in love and helpfulness and never forget the many about them who know not about Christ Jesus. I delight to know that there is an increased interest in the spirit of prayer. May the spirit of prayer ever increase among them! And may our Father's richest blessing be ever upon them."

Then, not forgetful of individuals, she adds: "Tell Emma about Mrs. Li, to deal tenderly with her. Maybe she had better go back to the Girls' School. Mrs. Tsaung needs much prayer. Tell Sen Ven Pau that she must never doubt that God will take care of her. Young Mrs. Yu needs much loving care.

"Give my love to Ruth and to all the Kiangyin children. Tell William and Charlie that I expect them to be fine, strong Christian men.

"I send my dear love to the members of the station. May God bless and keep them."

Truly to her to live was Christ and to die was gain. And she being dead, yet speaketh.

## MRS. ELLA DAVIDSON LITTLE.

An Appreciation.

By MRS. HUGH W. WHITE.

Alas, alas! is the cry of my heart. Alas, alas! for the friend of my heart, for my sister in Christ, for the devoted wife, the perfect home-maker, the efficient organizer and worker; for the teacher, friend and guide of many generations of schoolgirls, for the spiritual mother of many of "these from the land of Sinim!"

Twenty-five years ago she went to China at the age of twenty-four. Thus more than half her life was devoted to China.

When I went to Hangchow, twenty-three years ago, she had already been

in full work for a year. Her lovely person and charming personality, her ability in managing all kinds of affairs, from those of the kitchen to those of the soul and of the heart, made her at that time a power in the work; and such she has been increasingly ever since. What she was to me, in those early days, no one knows. For three years we were bosom friends, then came changes; we were separated, and our paths have only occasionally touched for a few days at a time, in these twenty years.

We missionaries are very closely

thrown together in any station or mission.

Foibles as well as virtues stand out in bold relief, and sometimes the former seem more pointed than the latter. So in those days I heard various criticisms of various persons; but I *never* heard "*Miss Davidson*" criticized. Of how many of us can that be said?

I have often thought of her as the *perfection* of a woman; not in a mere lack of faults, but by virtue of a warm, loving attractive, helpful, self-effacing, devoted nature, an overwhelming love for Christ and His work, and a thoroughly well-balanced mind and well-rounded character. I do not know of her superior in all our Mission.

Such a worker taken away in her

prime, out of the midst of her abounding work. Such a life cut short! Oh, that unanswerable question, Why?

We can only remember, with racked hearts, that "Christ leads us through no darker room than He went through before," and that to her was given the honor of treading, in some measure, the path the Savior trod—the busy life, happy, yet shadowed with sorrow, the premature death, the agonizing end. Alas, alas! is the natural cry of my heart; but thanks be to God who giveth us the victory, it can be changed to a song of thanksgiving for the far more exceeding and eternal weight of glory which is hers through the grace of her well-beloved Master.

### PERSONALIA.

Mr. and Mrs. Wm. P. Parker announce the arrival of their daughter, Jane Randolph, at Kunsan, Korea, on June 26, and weighing 71-4 pounds. We extend to them our cordial con-

gratulations and best wishes that this new recruit may prove to be a blessing in the home for many years to come and that she may live to be a missionary to the Koreans.



Miss Martha Paxton Moffett, who sails for China September 30.



Miss Anna M. Sykes, who sailed for China in August.



Rev. and Mrs. Paul S. Crane, and little daughter, Effie Hampton, who sailed for Korea on August 24.

A note from Dr. Coppedge announces the arrival at Luebo, Congo Belge, Africa, on June 9, of Llewellyn Coppedge, Jr. The best wish that we can make for him is that he may live to do for his native land something like the amount of good that his distinguished father has done.

Rev. A. A. Rochester writes that the arrival of Mr. McKee at Mutoto has made it possible for him to take a much needed furlough and that he was expecting to leave for home during the month of June. Mr. Rochester says that if Dr. King had not come to his relief it would have been impossible for him to have remained in Africa to the present time. We hope he will have a safe and comfortable voyage home.

A note from Rev. P. B. Hill, of the Korean Mission, announces his arrival

on furlough at Powhatan, Va. Mr. Hill had not been in good health for sometime before leaving Korea, and there is some doubt of his being physically able to return to the field when his furlough expires. If he should not get able to go back we are assured we will have in him an enthusiastic missionary pastor of one of our home churches, and the need for these is second only to the need of workers on the field.

The following quotation from a letter just received from Dr. Frank Price, of Nanking, will be read with much interest. Dr. Price is well known as a man of unusually well balanced judgment, and we are glad to have his opinion as expressed below. He writes:

"I was talking yesterday with Mr. C. T. Wang, an earnest Christian man, who will be president of the senate when parliament convenes on the first



Miss Sophie P. Graham, who sailed in August for China.



of August, and he confirms what is our general observation, that since the death of Yuan and the taking of the reins of government by Li, there is a

general bettering of conditions throughout the country, and the outlook is decidedly hopeful."

SENIOR FOREIGN MISSION PROGRAM FOR OCTOBER, 1916.

Arranged by MISS MARGARET McNEILLY.

Topic—Korea.

- Hymn—More Holiness Give Me.
- Scripture Reading—Psalm 135:13-21.
- Prayer.
- Minutes.
- Roll Call—Answer with an item of interest about Korea.
- Offering.
- Business.
- Solo—A Little Bit of Love.
- Reading—I Wonder what I Would Do?
- Topical—Korea's Message to the World.
  - Evangelistic Work Among the Women of Korea.
  - What Christ has Done for the Korean Home.
- Hymn—Guide Me Oh Thou Great Jehovah.
- Prayer for Korea's needs, closing with the Lord's Prayer in concert.

Suggestions.

For the Roll Call, get items from the current issue of The Survey, and also from the Annual Report of the Executive Committee of Foreign Missions.

From the above source, also, get the needs of Korea, and make them the subject of special prayer.

October is the month when many of the societies begin their year's work in earnest. Plan your work, and work your plan. Do not overlook the Mission Study Class.

Pray earnestly for the work.

**Note:** The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year \$1. These programs are issued the 15th of each month for use the succeeding month.

COMPARATIVE STATEMENT—RECEIPTS FOR FOREIGN MISSIONS.

Receipts Applicable to Regular Appropriation—	1916	1915
August		
Churches -----	\$ 10,338.44	\$ 9,496.48
Churches, Japan -----		6.09
Sunday Schools -----	369.19	241.16
Sunday Schools, Japan -----		1,469.47
Sunday Schools, Brazil -----	663.59	
Societies -----	2,912.80	2,295.29
Societies, Japan -----		12.85
Societies, Brazil -----	25.65	
Misc'l Donations -----	2,249.55	2,673.91
Misc'l Donations, Brazil -----	5.00	
	<hr/>	<hr/>
	\$ 16,564.22	\$ 16,195.25
Legacies	20.84	
	<hr/>	<hr/>
	\$ 16,585.06	\$ 16,195.25

Churches, Brazil -----	87.07	
Sunday Schools -----	2,910.34	2,323.71
Sunday Schools, Japan -----	133.01	9,017.72
Sunday Schools, Brazil -----	8,656.50	
Societies -----	19,824.29	16,581.75
Societies, Japan -----	30.00	91.38
Societies, Brazil -----	92.95	
Misc'l Donations -----	8,889.16	10,377.89
Misc'l Donations, Japan -----		2.12
Misc'l Donations, Brazil -----	19.11	
	<hr/>	<hr/>
	\$122,264.99	\$115,519.75
Legacies	5,498.59	1,889.43
	<hr/>	<hr/>
	\$127,763.58	\$117,409.18
Initial Appropriations for Fiscal Year Ending March 31, 1917, ---		\$506,034.17
Deficit March 31, 1916 -----		62,766.04
	<hr/>	<hr/>
Amount needed for year -----		\$568,800.21
Amount needed each month, ---		\$47,500.00

The amount received in the five months period for objects outside Budget, \$6,202.60. Nashville, Tenn., August 31, 1916.

EDWIN F. WILLIS, Treasurer.

Five Months, April 1, 1916, to August 31, 1916, inclusive—

Churches -----	1916	1915
Churches, Japan -----	\$ 81,618.56	\$ 77,107.56
Churches, Japan -----	4.00	17.62



## WEIGHING AN ELEPHANT.

Did you ever try to weigh an elephant? Did you ever see a scale that could? Well, this is the story of a little heathen boy who had no other scale than a hand-balanced one and yet he weighed a big elephant.

Once upon a time an elephant came to water at the lake in front of the King's house in India. The King told his wise men he would give a reward to the man who could weigh the elephant; but they all shook their heads and gave it up. Finally the King's little boy said, "I'll do it." They laughed, but he got a big flat boat and had the men lead the elephant aboard the boat. Then he marked the place where the boat sunk (water line), and told them to take the elephant off on land. Then he weighed sand, pound by pound, and put it into the boat until it sunk to the same water line.

So the number of pounds of sand was the weight of the elephant.

### THE OWL AND THE DOVE.

An owl met a dove one day. The dove said to the owl: "Where are you going?" The owl replied, "I'm moving to the east country." "Why?" asked the dove. "Because the people here all hate my cry," said the owl. "If you will only change your cry, all will go well here," advised the dove; "but if you cannot change the cry the people of the East will hate it, too."

This is one of Mencius' old stories the Korean children read in school. So if you think folks don't like you, don't run away; just change your faults and all will be well.

J. C. CRANE.

## JUNIOR FOREIGN MISSION PROGRAM FOR OCTOBER, 1916.

Arranged by Miss MARGARET McNEILLY.

Topic—*Korea.*

Song—Savior Like a Shepherd Lead Us.

Scripture Reading—Psalm 1.

Prayer for the little children of Korea.

Minutes.

Roll Call—Answer with an interesting item about Korea.

Offering.

Recitation—Take Our Pennies.

Business.

Song—Jesu Bids Us Shine.

Story—"San yong-Game," the Old Gentleman of the Mountains.

Something You Would See in Korea.

Song—Selected.

Prayer—Closing with the Lord's Prayer in concert.

### *Suggestions.*

Let the children repeat the Scripture reading in concert.

Clip apart "Some Interesting Things About Korea," and distribute before the meeting,

so that the children can answer Roll Call with an item.

After the offering is taken, have the children bow their heads, while the recitation, Take Our Pennies, is given. This should be given as a prayer.

Let one of the older children tell the story of "San-yong-Game."

Have one of the children impersonate a missionary and tell the Band of the Things You Would See in Korea.

**Note:** The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year \$1. These programs are issued the 15th of each month for use the succeeding month.



## A MISSIONARY'S RIDE TO SAVE A COUNTRY.

By REV. WM. E. GARDNER.

Every American boy and girl knows the story of "the midnight ride of Paul Revere." How many know the story of the mid-winter ride of Dr. Marcus Whitman, a missionary physician, who rode over four thousand miles to save to the United States the great Northwest country?

Dr. Whitman and his bride left their home in Rushville, N. Y., and went to the Oregon country to teach and minister to the Indians. Their nearest white neighbors were Englishmen at the Hudson Bay Company's trading post at Walla Walla on the Columbia River. One day in September, 1842, Dr. Whitman was called there to attend a sick person. While at dinner with several Englishmen, news was brought of a large number of immigrants from Canada only two days' march away. A young Jesuit priest present jumped up and cried: "Hurrah for Oregon! America is too late; we have got the country!"

Dr. Whitman was a loyal patriot as well as an earnest missionary physician, and that night, as he rode to his home at Waiilatpu, he made up his mind that the words of the young Jesuit priest must be made known to the President at Washington.

For several years there had been much debate over the ownership. This land now makes the States of Washington, Oregon and parts of Idaho and Wyoming. The number of home-makers, when the time came for voting, would decide to which nation, England or America, the country should belong.

With Dr. Whitman, to see a duty was to perform it. From boyhood he had delighted in doing hard things. He now determined to go at once to Washington and present the facts to the President, and then in the early springtime bring a large delegation of home-makers with their wives and children, to settle in this rich section.

Winter travel over the Rocky Mountains was perilous, if not impossible. Friends tried to dissuade him, but to no effect. Early in October he bade his wife good-by, and with only one companion and an Indian guide, started on horseback for Washington. That year the winter set in early and soon they were overtaken by a howling snow-storm. For three days they were obliged to camp in a cave and then the snow so changed the landmarks that the Indian guide said he was lost, and wanted to turn back. Dr. Whitman did not know what to do. Dropping his reins, he noticed that the mule he was riding pricked up her ears. He turned to the guide and said: "Let the old mule have her way; if anyone can find the trail she will." She made a few turns, and then started off down the mountain, struck the trail and saved their lives.

The exposure and fatigue exhausted his companion, and Dr. Whitman had to press on alone with his Indian guide. It was the third of March when he rode into Washington.

The sturdy pioneer missionary, in his buckskin trousers and buffalo overcoat, created a stir in congressional circles. The President heard him gladly, but Secretary Webster said that Oregon was a barren, worthless country, fit only for wild beasts and wild men, and shut off by impassable mountains and a great desert, which made a wagon road impossible. Dr. Whitman said: "Mr. Secretary, that is a mistake. Six years ago I was told there was no wagon road to Oregon, but I took a wagon over the road, and have it yet." This argument, even Daniel Webster could not gainsay.

Dr. Whitman gave his message at the Capital, stating the need of American emigration, and the great fertility and promise



The Whitman Statue, in Front of the Witherspoon Building, Philadelphia, Pa.



of the Oregon country. Then he left Washington, and began at once to gather a large company of home-builders to return with him.

His perilous ride, his presence in Washington and the 800 home-makers whom he led into Oregon in the spring of 1843, unquestionably did much to save this great country to the United States. In 1846 the treaty was made with England establishing the 49th parallel of latitude as the international boundary line.

If this were a fairy story, we should now read, "And all the people loved him, and they lived happily ever after;" but it is a true story, and has a sad ending: While Dr.

Whitman was away, enemies were busily at work. The Indians were much displeased because he left them and went to Washington, and his return with so many new settlers angered them even more. The result was that, through treachery and malice, a company of Indians attacked Dr. Whitman's home one November day in 1847, and of the seventy-two persons there, they killed fourteen, including the doctor and his faithful wife; and took the rest into captivity.

Dr. and Mrs. Whitman proved their worthiness to a place among the heroes of the faith who, for Christ's sake and at duty's call, "loved not their lives unto the death."—*From Ten Missionary Stories Every Young Churchman Should Know.*

## WHAT TEXAS MEXICAN INDUSTRIAL INSTITUTE DID FOR ME.

By SALAMON TREVINO.

*Who was asked to tell in his own language what the school had done for him.*

Nearly four years ago I heard of a new school that was going to be erected at Kingsville for the Mexicans, and I made up my mind to go. I was unable to attend school at home any more because, as it was an American school, the prejudice of races made it impossible for me to attend it. At first my grandmother did not want to let me go, because I was then too young. At last she gave her consent, and I started to work in any way I could to prepare to go to school.

On September 30, 1912 we started for school. We reached there at night. Just as

soon as we got to the buildings, which were not completely finished, some of the boys that went with me from here began to get discouraged. In about three or four weeks nearly half the boys got homesick and began to go home. I was nearly discouraged, but I looked at it as a disgrace to come home so soon. But as troubles are never as great as they look, so it was in Tex-Mex.; nothing was as hard as it looked—it only took a little courage and grit to go through them.

In about three months I began to like the place, I got better acquainted with Dr. Skinner and the rest of the faculty. I began to feel it was my duty to help out wherever I could. Before the school year was out, all my troubles (so I may call them) had nearly disappeared. I found myself having a good time. The rest of the three years that I was there seem now but a joyful time.

Sometime it felt blue to get up very early in the morning in rainy weather, to milk a great bunch of cows, but the comforting words and smiling face of Dr. Skinner would put us cheerful.

I am sure that I could not have learned as much as I did if I had not gone to Tex-Mex. I advanced greatly in my school work, I learned to do many things that I ignored, especially in the Industrial Department, such as field work, taking care of cows, building and painting houses, building silos, gardening work and many other things.

I had to leave just when I was more enthusiastic in my school work. I had to come and take care of my grandmother and a little brother, as they were depending on me for support. I regretted this very much, as



Getting Ready for Hallowe'en.



The Milking Force at Tex.-Mex.

I wished to finish my high school course there, and then go to some college.

I came home and entered the Summer Normal and secured a state certificate to teach. This will show what Tex.-Mex. did for me in three years, as I had only finished the sixth grade when I went there. This year I taught a public school.

In short, I owe to Tex.-Mex. a great advancement both in school and industrial work, and the development and strengthening of a Christian character, mostly due to the great influence of Dr. Skinner, the president of the school, and the other teachers who inspired me with good and sound principles.

I pray that God may bless and help the

school, and that He may grant me some day to do something for Tex.-Mex. to show my gratitude in a practical way.

*San Marcos, Texas.*

Salamon's letter was sent us by Mr. S. B. McLane, now of the Louisville Theological Seminary, who taught for a year or so at the Texas-Mexican Industrial Institute, and is a most enthusiastic friend of the work. Salamon is eighteen years old. He and Ruben Rodriguez, another bright "Tex.-Mex." boy, are very desirous of entering Austin College this fall, that they may be trained to do efficient Christian service among their people.

## THE SONG OF THE WEST.

By DR. HOWARD B. GROSE.



I sing the song of the wondrous West,  
Where the lifeblood pulses with fiery zest,  
Where the swift transitions of passing years  
Proclaim the push of the Pioneers.

I sing the song of the boundless West,  
By the warm sea currents and winds caressed,  
Where the thoughts of men are as free and  
wide  
As forest and ranch of the Great Divide.

I sing the song of the Western Coast,  
Of mountain and valley, of Frontier post,  
Where the strong man wins, and rugged  
health  
Builds solid and firm the Commonwealth.

I sing the song of the Western Land,  
Of pioneer preacher and mission band,  
Of the men and women who toiled and dared  
And every peril and hardship shared.

I sing the song of the *Calling West*,  
Calling for men, the truest and best,  
For men of might and prayer, who inherit  
The Early-day faith and dauntless spirit.

—Adapted.

## JUNIOR HOME MISSION PROGRAM FOR OCTOBER.

BY MISS BARBARA E. LAMBDIN.

### LITTLE MISSIONARIES.

"Little folks, as well as big ones,  
May be missionaries true  
If they only will be willing  
Even little things to do.

*Little feet may run on errands,  
Little hands do deeds of love,  
Little tongues speak words of kindness,  
Pleasing unto God Above.*"—Selected

- 1 Song—"How Strong and Sweet My Father's Care."
- 2 Prayer—Of grateful thanks that our Savior loves little children, that He wants our love in return; and that He allows us to be workers together with Him in saving other little children..
- 3 Recite together Motto Verse.  
WINNING THE WEST.
- 4 Song—"Christ for the World We Sing."
- 5 What a Young Soldier of the Cross should be. 2 Tim. 2:1-7.
- 6 What Marcus Whitman did for his Country and his God.
- 7 Recitation—"The Song of the West."
- 8 Song—"We've a Story to Tell to the Nations."
- 9 What Tex.-Mex. Did for a Boy.
- 10 What the O. P. C. Did for a Girl.

- 11 Recitation—The Cowboy's Prayer.
- 12 Home Missions on the Border.
- 13 Song—"Tell it Out Among the Nations."
- 14 Sentence Prayers—Closing with short prayer by the Leader that we may be faithful to our Master, and that our love to Him may show itself in giving the Church and the School, and especially the Gospel, to his neglected children who need our help in the West.

NOTES: 10, 11 and 12—See Home Mission Department. 12 should be a short talk on the work of our Church in Texas and Oklahoma, mentioning the great need for Christian work among the Mexicans in Texas. Announce that in November all will have a special opportunity to help build a church for the Mexicans at San Antonio.

## A COUNTRY GIRL'S CREED.

FLORA BULLOCK.

I believe that the country is a better place for me to live than the city, because it is cleaner, quieter and more beautiful. I believe that I can find no nobler work than to use all the knowledge and skill I can obtain to make my country home a place of happiness for my family and friends.

I believe that the community in which I live is a part of my home, and that I should work earnestly with my neighbors to bring more helpfulness and joy into the community life.

I believe that God did not mean to shut me in a house, away from the free air and sunshine. I believe that all the blessings of the great outdoors are intended for me. I believe that for me, too, it is an ennobling privilege to work with Nature—to care for the life-giving soil with my own hands, to sow the seed and help it grow. I believe that all my life I should plan to have some work that calls me every day into the open air.

I believe in learning to enjoy good books, good music and good pictures. But most of

all, I believe in reading in Nature's unwritten books the wonderful stories of plants and animals; in listening to the music of birds and insects, of wind and rain; in watching the ever-changing pictures of earth and sky. For I believe that God has given all these things to make my country home beautiful and dear to me.—*The Country Gentleman.*

The American country-bred boy is still at the front, and is making good where there is a call for brain and brawn and backbone. In Church and State, counting house and trade, planning and executing, they want him to take charge and lead the way. He is merchant, banker, constructor, director, engineer, financier, and so on. All this in addition to his being farmer, and feeding the nation and helping to feed the world.



# AMERICA - A FIELD - A FORCE

# HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,

MISS BARBARA E. LAMBDIN, LITERARY EDITOR,  
HURT BUILDING, ATLANTA, GA.

## OCTOBER SUBJECT—OUR WESTERN LAND.

### PRESBYTERIAN PROGRESS.

**I**N HIS address on Home Missions at the last General Assembly, of the Presbyterian Church, U. S. A., Dr. John Dixon, Secretary, used this significant language, worthy of most thoughtful consideration:

"The full history of Presbyterian Home Missions has never been written, and can never be written. Its record is on high. Among those who have borne its commissions have been numbered some of the strongest, bravest and most sacrificing servants of the Master that the universal church has ever produced. Most of the largest churches in the country were once Home Mission churches, from the First church of New York to the First church of Seattle. In eight of the western states, every one of the Presbyterian churches has at some time in its history been aided by the Board of Home Missions. In some five or six others, all but one or two have been aided. It is within the truth to say that fully 9,000 of our 10,000 or more churches began their career, or were helped toward self-support, by the Board of Home Missions. The devotion of our entire church during all the

211 years of our history to the patriotic and supreme cause of Home Missions has made us the strong denomination we are today. While we address ourselves to the responsibilities before us, which are larger, more difficult and, if possible, more imperative than any of the past, we are encouraged to go forward by the splendid achievements of those noble men and women who counted not their lives dear unto them, but went forth to labor, to suffer, to sacrifice, that our land might be evangelized."

This striking testimony of Dr. Dixon is corroborated by the statement of the Secretary of Home Missions of the United Presbyterian Church, who stated that more than 80 per cent. of its strong churches are the fruit of Home Missions.

Dr. Dodge of Florida, insists that practically all the churches of that Synod were at some time or other beneficiaries of the Home Mission Committee. The same is true of Arkansas, Oklahoma and Texas.

Home Mission churches are the best investment ever made for denomina-

tional growth. They are the seed corn of the future. They pay the speediest and largest dividends of any religious investment.

In recent years sensitive consciences and more sensitive pocket nerves are much concerned as to the danger of overlapping the mission fields. Investigation by the Home Mission Council demonstrated conclusively that such fears and charges are absolutely groundless. The few illustrations of over-churched towns were found to be apparent rather than real. Such towns, with perhaps one or two "freak" churches, or where the Cumberland divided and left a remnant which refused to go into the Northern Church, are exceptional cases.

Some years ago a small town contained churches of several denominations, and a band of 14 Presbyterians, who were not deterred from organizing by the fear of over-churching. That town today is a city. The one Presbyterian organization of fourteen members has grown into a half dozen Presbyterian churches in that one place. Another city of 30,000 people contained one large Presbyterian church. There was strenuous opposition to the organization of a second church, and yet that second organization in a little more than a decade has over 300 communicants, and has built a \$25,000 house of worship.

The secret of success is the Home Mission spirit. Many Presbyterians bewail the fact that their church is not growing as fast as some others. What makes a denomination grow? The most aggressive denominations in the past have been the Methodists, and the Baptists and the Northern Presbyterians. Is it any wonder they have been the most progressive?

For the past ten years there has been a rising tide of Home Mission effort. The neglect of Home Missions was, during the nineteenth century, our greatest reproach. Now, however, the Home Mission enterprise is fast coming into its own, notwithstanding the few who want to put on the brakes. "Presbyterianism and prudence go together," said John McNeel. A Methodist public speaker in a recent address, explained the secret of the success of his church by saying that they "dared to attempt where others feared to venture." Gipsy Smith affirmed, "When God has some great work to be accomplished, faith gets the contract." In the past few years, we have caught the spirit of aggressiveness, and what is the consequence? Since the beginning of the twentieth century, the average annual net gain for all denominations in the United States has been 2 per cent., and our Church for several years has been leading all others. Two years ago our net gain was 7 per cent., and last year 5 per cent. Activity and the evangelistic spirit will always, with God's blessing, win the race and count in the extension of the Kingdom.

*Progress in Home Missions does not end with Home Missions. The advance of the Kingdom in every field is along the line of the little struggling Home Mission churches that in time become strong, and constitute a permanent endowment which bears enormous interest. The great majority of the churches of our Assembly, those which give most largely to all Mission causes, were begun as Home Mission enterprises. They represent the strength of our denomination, and make possible the support of our great Foreign Mission army that is carrying light and life to the millions dwelling in the darkness of heathenism.*

Miss Lucie L. Wiltshire, Kearneysville, W. Va., writes: "Your most excellent Missionary Survey has been a great comfort and pleasure to me."

A COWBOY'S IDEA OF RELIGION.

A CONVERTED cowboy is reported to have given this idea of what religion is: "Lots of folks that would really like to do right, think that servin' the Lord means shoutin' themselves hoarse praisin' His name.

Now I'll tell you how I look at that. I'm workin' here for Jim. Now if I'd sit around the house here tellin' what a good fellow Jim is, and singin' songs to him, and gettin' up in the night to serenade him. I'd be doin' just like what lots of Christians do; but I wouldn't just suit Jim, and I'd get fired mighty quick. But when I buckle on my straps, and hustle among the hills, and see that Jim's herd is all right, and not sufferin' for water and feed, or bein' off the range and branded by cattle thieves, then I'm servin' Jim as he wants to be served."—*Selected.*

O Lord, I've never lived where churches grow:

I've loved creation better as it stood  
That day you finished it, so long ago,  
And looked upon your work and  
called it good.

Just let me live my life as I've begun!  
And give me work that's open to the  
sky;  
Make me a partner of the wind and  
sun,  
And I won't ask a life that's soft or  
high.

Make me as big and open as the plains;  
As honest as the horse between my  
knees;  
Clean as the wind that blows behind  
the rains;  
Free as the hawk that circles down  
the breeze.

Just keep an eye on all that's done and  
said;  
Just right me sometimes when I turn  
aside;  
And guide me on the long, dim trail  
ahead—  
That stretches upward towards the  
Great Divide.

—*Author Unknown.*





## PRESBYTERIAN WORK IN SMALL TOWNS IN THE WEST.

By REV. B. E. WALLACE,

*Chairman of Home Missions. Brownwood Presbytery.*

**B**ROWNWOOD Presbytery embraces 22 counties in Central West Texas. In this territory we have 19 organized churches, only 5 of which are self-supporting. These 19 churches are confined to 9 counties, leaving 13 still without a Presbyterian church.

A striking thing about this section is that there are but few country communities, and only two country churches. This is due to the fact that it is to a great extent, a section of large ranches. People live in the towns where they can have religious, educational and social advantages. The automobile has wrought wonderful changes in this ranch section. It has built up the towns, but has depleted the country communities.

The problem of the country church is not ours, but the crystallization, evangelization and conversion of the small town. These small towns are developing rapidly, and our task is to meet the people there with the Gospel and the Presbyterian organization, and help them build upon a solid foundation, not only in view of the world to come, but with reference to this present world.

Liberally aided by Assembly's Home Missions, our Presbytery is pursuing an aggressive campaign in this difficult and important field of Endeavor. Two evangelists are at work, giving all their

time in the exploitation of new territory, and supplying the weak churches.

The work is largely pioneer. We often go where no Presbyterian minister has been before, and frequently meet people who have never seen a Presbyterian preacher. In one instance our evangelists held the first revival service ever held in a town. It was a delightful experience to get there first, and see the interest manifested by the people. They heard the Gospel gladly, and "searched the Scriptures, to see whether these things 'were of men or of God; and to our comfort, they said, "We are satisfied, and this is what we need in our town. It is the Gospel of Jesus Christ, and the church of our ideals."

We have reason to believe that there is a future for our Church in this Presbytery. The climatic conditions are favorable, really an asset, bringing in many who are seeking for health. Many regain their health and become permanent citizens. They are a class of people very helpful to our community, for they come from the better element of many Eastern, Southern and Northern states.

For our encouragement in the work, we found that there were more conversions and additions to our church from Home Mission endeavor this past year than during any previous year.

*Brownwood, Tex.*

## THE BUGLE CALL OF THE WEST.

By REV. SAMUEL MCPHEETERS GLASGOW.

### *The Call.*

As the war clouds rolled up thick and menacing on the Mexican border, the troop trains also began to roll into the Lower Rio Grande Valley. Within less than three weeks, scores of army trains passed through Mercedes, and our little valley, an agricultural gem on the far-away Rio Grande, speedily became an armed camp, bristling with busy activity and frowning across our southern boundary.

How our hearts leaped with true pride at the splendid response of young America to the calling out of the National Guards. Thousands of homes yielded up their choice sons to go to the Mexican border at the call of our peace-loving, God-fearing, clear-thinking, far-seeing President, Woodrow Wilson.

Individually and publicly I have taken occasion to express my sense of personal gratitude to these young men who have literally stood between my home and danger.

I know the heart that beats beneath the khaki, and I thank God that such young life still evidences our Nation's courage and strength.

But to the ear attuned, there is another call in the West that sounds, though silent, above the clangor and noise of military movements. There is another enemy that more seriously menaces those broad and fertile plains and their happy peoples than the Mexican bandits that come over in the night to loot and kill. Commercialism stalks abroad, upon a path unchallenged by a Christian public sentiment, and unrebuked by entrenched, inherited Godliness. It crushes in its iron grip the things that are fine and pure and gentle in character. It leaves in its wake a gilded veneer that but poorly hides the hearts that ache, and the lives that are blighted, and the homes barren of happiness and peace, and a Sabbath's blessing. Will the young life of God's Kingdom, God's Knights, hear this call and lend themselves to this warfare?

#### THE COWARD.

One hundred and sixteen men in Texas turned the nation's scorning eye upon that great State when her National Guard was being mustered into regular service. Consulting other motives than those which should determine men under oath to respond to their Nation's call to arms, they reflected ignomy upon the proud State that had nurtured and trusted them. They paused and drew back in the critical crisis. We do not condemn, we only regret. Not scorn, but disappointment and sorrow fill our hearts.

Significant was the action of one far-seeing officer of a Texas company. Realizing that the call for his men was imminent, and keenly eager that no disgrace should publicly mark his command, he summoned his men several months before the call to the Border came. Captain J. announced the

probability of their being sent in a short time to the front, and said: "Men, if any one of you is afraid to go, say so now; don't wait until the call comes. One man began to demur, and gave excuses for not wanting to respond to Border duty, and the reply was, "All right S——, you can go, we can't use you."

Are there some who have been purchased by the blood of the Son of God, who are staying at ease at home, safe and smug, who have heard the call to suffering service at the Front, and have refused to face the danger and hardships, and to offer the "Living Sacrifice?" If so, do they not stand in a greater danger—the danger that the Peerless Christ, the Captain of the Hosts of God, may say, "———, you can go, I can't use you?"

#### THE COST.

I look upon the happy, singing soldier boys at the front, ready to lay down their lives for their country. I have often and again prayed for the unseen, Almighty Hand to protect them as they stand guard duty through the long night watches. I have seen the quick response in the camp just across the street from my home, when the call came in the night on account of a reported bandit raid. The lights moved swiftly here and there, and in an incredibly short time the men were dressed, with full pack ready, armed and saddled, had gone off into the night. Sometimes some of these men on Border duty do not come back. Corporal John Wilman, an earnest member of my church, having united on profession of faith soon after his troop of the 12th Cavalry was stationed at Mercedes, in an engagement with the Mexican bandits at the Rio Grande was shot through the head by a Mexican bullet. It instantly snuffed out his fine life, which life he had yielded so bravely for the cause he loved. Somewhere amidst the hills of old Vermont, in the small hamlet that held us



U. S. Troops Guarding the Mexican Border. The Pontoon Bridge was made by the Soldiers Themselves.



humble home, there is a white shaft that bears the name—"Corporal John Wilman, C Troop, 12th Cavalry, U. S. Army;" and if not inscribed upon the stone there is inscribed upon many hearts that knew him, this simple, majestic truth: "He gave his life for the cause he loved.

"Somewhere" in China, or Africa, or the West, or wherever men are at grips with sin, there are men and women, God's own, who are fearlessly facing the unrelenting foe of men's souls; bearing the draining strain upon mind and body and heart, pushing the fight ever forward, until one by one they go down with their faces to the foe. "Some-

where," by the sluggish waters of a Chinese canal, in the tangled jungle of dark Africa, out on the far-reaching plains of the West, or in some little cove that nestles secure upon the mountain's breast, there rises a white slab bearing a name unheralded and unknown to human honors, but tenderly treasured and mourned by alien hearts to whom he brought the message—a name of whom it is recorded, not only on earth but also in that Presence where record unchanging is made—"He gave his life for the cause he loved."

*Mercedes, Texas.*

## INTENSIVE AND EXTENSIVE NEEDS IN DALLAS PRESBYTERY.

By MRS. W. T. EVERS.

THE organized church of God today is a great combination of intricate parts, each dependent in a measure upon all the others. Is it not true that the cause of Foreign Missions is largely dependent upon the cause of Christian Education? For, without the education and special training of our young people, how shall the church continue and enlarge the work in the Foreign Field? Is not the cause of Christian Education dependent upon Young People's Work and Sunday School Extension? Where shall we get these young men and young women to educate for the various lines of Christian activity, if not from our Sunday schools and Young People's Societies? It can readily be seen that all these causes are dependent for their very existence upon the cause of Home Missions.

Let us define Home Missions as the out-reaching of the Christian Church in America to those people and places in our land beyond the immediate environs of the local church. From the time of the founding of our Nation, Home Missions has exerted a powerful influence upon the ideals and standards of life on this continent. The Christian preacher and teacher have followed the advancing line of the successive frontiers, bringing the very

heart of Christ's love and service into the new centers. Home Missions is one of the greatest contributors to national righteousness.

The history of the Southern Presbyterian Church reveals the fact that constructive Home Mission work has been a mighty power in its growth and development. The great Synods of Missouri, Arkansas, Oklahoma and Texas have been added in a little over fifty years, through the efforts of Home Missions. We may well feel proud of the great synod of Texas, but that is where danger lurks. Because of the vast size and great wealth of Texas, our church activities appear well beside those of the smaller and older synods, but when some of the facts are laid bare concerning the vast fields yet untouched, the work yet to be done far overbalances what we have already done. What we need is a vision of great things lying within our reach. Our Lord said: "Lift up your eyes, and look on the fields; for they are white already to harvest."

There are 51 counties in Dallas Presbytery, some of them lying across the border in New Mexico and Oklahoma. In this territory are 58 Southern Presbyterian churches, but there are 22 counties in which we have no church at all. Of these 58 churches,





A Texas Wheat Field.

Cauliflowers by the Mile.



41 are not self-supporting, leaving in all this territory, with its great fields of wheat and cotton, its oil wells, and its immense cattle and sheep ranches, only 17 self-supporting churches. Of the 41 churches that need assistance, 17 are not receiving any help, because of the distressing lack of Presbyterial Home Mission funds. "How can they hear without a preacher, and how can they preach, except they be sent?" Whose fault is it that the preachers are not sent? There are men filled with a burning desire to take up this very work in our Presbytery, but because of lack of finances we cannot bid them come in!

Dallas Presbytery is of immense

strategic importance, including, as it does, the great Panhandle of Texas. The population is increasing very fast, and the people of this country want not only the material things, but spiritual food, truth to live by, and training for their children. The great mission of the Church is to bring men to God, and the place for the Church to go is where there are men, with these thousands of unsaved ones within the very touch of our fingers. Shall we not recognize the opportunity for immediate service? The Lord calls us forth to serve. He needs our gifts *to-day,—ourselves, our talents, our money.*

*Denton, Texas.*

Mrs. C. B. Hood, Culpeper, Va., writes: "I do not want to miss a single copy of the Missionary Survey, as I would feel lost without it. Every number improves, if it is possible to improve any."

## A LOST OPPORTUNITY.

REV. L. H. WHARTON.

### THE OPPORTUNITY.

On account of the fearful war conditions in Mexico, there have been in our country and largely in Texas, at a conservative estimate, nearly 500,000 Mexicans.

These figures will bring new meaning to you if you look at the last Annual Report of the Foreign Mission Committee. You will find that it gives 500,000 as an estimate of the size of the field of our Church in Mexico. In other words, there are just as many Mexicans in this Christian America as there are in the field into which we are sending our missionaries in Mexico. Further investigation will reveal the fact that in Mexico we have 11 missionaries and 30 native workers. In the Texas-Mexican Presbytery, we have 7 missionaries, American and Mexican.

I started to say that the field is inadequately manned,—to say it is manned at all would be sarcasm. The men we have are splendid men, and are doing unselfish work, but they cannot begin to touch the needs. Our buildings are pitifully inadequate. They have not funds to carry on the work

at all. The Texas-Mexican Industrial Institute at Kingsville, Tex., a splendid institution with a splendid opportunity, and doing a splendid work, is constantly embarrassed because there are no funds to enable it to do its work. The Church has simply played with this great field, there is no other word to describe it. The fact that the majority of these people came over with the intention of staying only until the trouble in Mexico is over, is significant. They intended to go back. Many have gone back. If they had returned as Christians, any real portion of them, how long would we have to send missionaries to evangelize Mexico?

### THE OPPORTUNITY LOST.

Lost, and probably forever. They are going home, these strangers. They pass my home every day with faces turned toward bleeding Mexico, and their backs forever turned to the United States. They came eager-eyed, light-hearted, to the "land of the free," the Nation of peace, of life, of work! They came with heads up, with hearts full of gratitude, with a willingness,



Underwood & Underwood, in "The Way." Vigilant Patrol on Border Day and Night. With the strained relations between the United States and Mexico, the border patrol is particularly vigilant. The photo shows on one side the American trooper, and on the other the Mexican soldier doing sentry duty. The white slab in the middle indicates the boundary line between the United States and Mexico.



even eagerness to receive all that this great Christian Nation had to give them.

They are going back now, have been going these last few months. Their eyes have lost their brightness, their hearts have lost their songs, their souls have lost their hope! In place of the gratitude that welled in their hearts when they came, they go back with hatred to the American people. With their pitifully little baggage and bright eyed children they pass the monument on the International Bridge, and turn to Catholic, starving Mexico, leaving behind forever Protestant America.

They go as the Queen of Sheba must have gone from the court of Solomon—with a respect for the greatness of God's nation, but with no more knowledge of that God than when they came. The opportunity is gone, and gone forever. Oh, I wish the whole Church could see them as we here in Texas see them,



A Mexican Refugee Camp, where 5,000 People are herded, strongly guarded by U. S. Soldiers.

with shoulders bent, hearts heavy, eyes dimmed, as they turn forever from our influence into war-ruined Mexico.

An opportunity lost, why? Let us hope that it is because our people have not known, and not because they have not cared. Let us atone in the only way that we can now atone,—by reaching those who are left before they too are gone.

*Laredo, Tex.*

## THE YOUNG PEOPLE OF THE WEST.

By MRS. C. C. ANDERSON.

**I** WANT to make a plea for the young people, especially our future men and women of the West—a very important, and shall I say it (?) often neglected part of our Church's responsibility.

The population out here is so constantly changing—one touches lives today that will be beyond reach tomorrow. We can only sow the seed and trust God for the increase.

But in the hereafter workers may find the results of their work today.

So few of the children in the towns are in the Sunday school: little effort seems to be made to reach them; and the young people in the Sunday school do not make a practice of staying for the church service. The idea seems to prevail that the Sunday school is for children, and the preaching hour for their elders. How is the pastor to extend the gospel call to the Sunday school, when the Superintendent is usu-

ally too rushed to allow much time for his hour?

Then too, Sabbath desecration, even in the smaller towns, is appalling. Parents often take their families for Sunday picnics,—and then wonder why the churches do not grow, and young people are not interested. Few homes in the West have family prayers,—I believe that a family altar is the exception rather than the rule.

Now my urgent plea is to give the young people something definite to do. One young girl told me that she was anxious for something to do for her Master, she had offered her services to her pastor and others, and they seemed to have nothing to suggest but to teach in the Sunday school. Yet some of the women of that same church were almost fainting under the burden of their visiting, sewing, brewing and stewing, and the many other things that this



girl and others like her would be glad to share.

We need more organized Sunday-school classes, more Christian Endeavor Societies,—more banding together of our Young People. One Sunday school class of grown boys and girls, has a banner record of attendance and gifts—all due to the fact that they are buying a piano for the church.

The Social Committees of the Endeavor Societies may mean much to the church if rightly used. Let us give our



The Anderson Quintette: Katie, Bess, Mary, Grace, Charlotte and Virginia. Future Missionaries and Musicians.

boys and girls such wholesome pleasure in their own church, that they will not be running everywhere, and among questionable associates, for their entertainment. One western worker has

said, "If young people must court, let it be done under the protection of church societies."

Then the spiritual side of the Endeavor work assists in the development of the young people. Thoughts and prayers expressed aloud take on added strength, and most inspiring is it to hear our boys and girls in prayer and praise.

And last but not least is the help they are in our church choirs. I do believe that if our young people half realized how pleasant it is to have their clear, fresh young voices lead in song, they would be anxious to offer their services more freely.

These western cities, towns and villages are full of fine promising young people—all capable of some good Christian service if wisely guided. What do they need? Some capable leader in every church—not just a church member, but a Christian man or woman whom they respect and in whom they have confidence. Many hesitate to undertake this work, because it means the giving of time and thought, of *self* to make it a success! I really believe that prayer and perseverance, coupled with a genuine love for young people, will always bring great results.

"The boys and girls of today are the men and women of tomorrow." And the kind of leaders they will be depends in a great measure upon the influence of their parents and leaders today.

Let all who read this offer a special prayer for the young people of the West, and also for those who are most interested in their spiritual training for time and eternity.

*Hugo, Okla.*

## NEWS NOTES FROM INDIAN PRESBYTERY.

By MRS. R. M. FIREBAUGH.

Indian Presbytery has lost several valuable workers in the past few months. Since our beloved veteran missionary, Rev. W. J. B. Lloyd, has passed away, Mr. E. A. Russell, one of

our most honored elders has been called home. He died in the Sanatorium at Paris, Tex., on June 26th. Mr. Russell has been an elder for twenty-five years, and at the time of his death, was

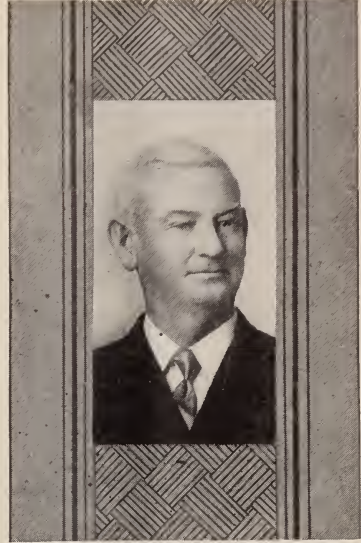
elder in the New Bennington church, and Superintendent of the Sunday school here.

In the death of Prof. D. F. Eagleton, of Austin College, Sherman, Tex., we lost a valued worker—and a strong supporter. While Dr. Eagleton was not a member of this Presbytery, he was always willing to lend a helping hand, and was a staunch friend to the Indian work. For the past two years he attended the Indian Encampment, and assisted in all its religious features.

The hearts of Rev. and Mrs. E. Hotchkin have been made sad by the Death Angel removing their baby boy in April. They have the deep sympathy of all.

While the Presbytery has suffered many losses, yet we have reasons to rejoice, for we know that "our strength is made perfect in weakness," and that our loss is the gain of these dear ones who have been called to higher service.

Rev. J. C. Hines, of Pollochville, N. C., came to us in February. We feel that his coming was in answer to prayer. He is thoroughly consecrated to every good work, and already has endeared himself to all the field. His



Mr. Davis Foute Eagleton, a Friend of Home Missions. For 32 years engaged in the Work of Christian Education in the West.

work has been peculiarly trying, as he is located in a community where the "Holiness element" is rampant—but he has proved himself to be sincere and without offense.

*Bennington, Okla.*

## "GOD MOVES IN A MYSTERIOUS WAY."

By PRESIDENT W. B. MORRISON.

Two years ago last September, Virginia Norman, a bright little girl then fifteen years old, entered Durant College.

A native Oklahoman, part Chickasaw Indian by blood, she had spent most of her life in a little village on the bluffs of the Red River, the only daughter in a happy, but rather unusual home. The family circle included both paternal and maternal grandfathers, the one a veteran of the Union army, the other an old Confederate soldier, now spending their declining years in peace with their children and grandchildren. The love of home is a marked characteristic of the natives of this section, and the clannish loyalty to kinsfolk is just as pronounced as ever it was in Scotland.

Little Virginia soon grew to love the College, her teachers, and new friends, but she could scarcely bear the separation from the home people, and at times really suffered from "Heimweh"—the longing for home.

There was only one thing wrong with Virginia's home. They had the comforts of moderate wealth, of pleasant companionship and health; but not a member of this family was a Christian.

Virginia remained in the Academic Department of the College all the session of 1914-15, and became much interested in the religious life and work of the institution. She was a loyal member of the Miriam Band, and readers of the MISSIONARY SURVEY have seen hers among the bright faces appearing in one of last year's issues. She returned to the College in the fall of 1915, and in November made a profession of faith in Christ, uniting with the Presbyterian church.

She did not come back to the College after the Christmas vacation; the "Heimweh" conquered, though her mother afterwards told me that Virginia's eyes would fill with tears when she talked of the school life and friends. So she gradually passed out of our





This Fine Young Woman Worked Her Way Through Durant College, Graduating This Spring.

lives as the work of the session progressed.

Winter disappeared, and the Oklahoma prairies put on their brilliant spring garb of green decorated here and there with tufts of cream or yellow flowers. Finally Commencement time came! May 21, 1916, was "Baccalaureate Sunday" at Durant College.

The preceding Saturday had been threatening and lowering all day throughout this section. Late that evening, a storm of unusual violence passed near Durant, following to some extent the valley of the Red River. From the dark swirl of angry clouds, the vivid and constant lightning play, the crash of thunder, and the hardly less ominous roar of the wind, we knew that a cyclone was in progress to the south of us.

In a little while the storm had died away, and "Baccalaureate Sunday" was a beautiful day in Durant. But the first news of the morning was that the cyclone of the past night had dipped down from the Texas heights, and in less than two minutes had wiped out of existence the little town of Kemp City, scattering its houses all over the

prairie, and that many persons had been killed or seriously injured.

Kemp City was Virginia's home, and her name was given as one of the seriously injured. Strange to say, while the comfortable two-story home was utterly destroyed, Virginia was the only member of the family very badly hurt. They took her at once to a hospital in Texas, and everything that medical skill could suggest was done for her. She suffered intensely for two months, but endured it with heroic patience. We can guess the secret of her strength, for they say that the name most frequently on her lips during those trying days was "Jesus."

One morning in July the heart-broken father telephoned me that Virginia had passed away, and requested that a Presbyterian minister come down to the little wrecked town and speak over the bruised and broken remains of his only daughter the simple funeral rites of her chosen church.

Rev. W. A. Roach, one of our Home Mission preachers, went with me on the sad errand. A season of prayer was held with the family in their tents, and when a little later we laid Virginia away for her last sleep, Mr. Roach used her life as a message to her many friends who knew not Christ, and called upon them to make the preparation that she had made. He spoke of the wrecked bank in their town, the store buildings torn to pieces, the schoolhouse and the homes, but he reminded them there was no wrecked church in Kemp City. The little town did not possess a church of any denomination. Gently he suggested that perhaps God had taken Virginia because she was ready to go, and in His mercy had spared some of the others, her relatives and friends. Her father said, "I know that is true."

It is our hope and prayer that this dreadful dispensation of God's providence may be His plan for the redemption of a family, of a town, perhaps! "A little child shall lead them."

This sad story presents in brief the spiritual destitution of much of our fair Western Country, and is an illustration of how God uses the church school and the missionary preacher in working out His great purposes.

*Durant, Okla.*





## WHAT ONE COUNTRY CHURCH DID.

REV. A. F. CUNNINGHAM,

*Chairman, Home Missions, Central Texas Presbytery.*

IT HAPPENED not very long ago when there was great financial depression all over the country, and when money was coming very slowly into the Home Mission treasury, and when the chairman of Home Missions was worrying about where he would get enough money to pay the faithful workers out on the field.

The postman stopped at his door. A letter! What? Another appeal for help? No! A check? For \$125.00 for Home Missions! The letter read:

"This is the result of a quiet campaign \* \* \* \* there is more to follow."

Well, the chairman survived the shock without the services of the doctor. But listen! This was from a Country Church!

Until a year or two ago it was dependent on help from the Home Mission Committee. The name of that church is very significant—Unity Church. It belongs to the Presbytery

of Central Texas. It is located at Turnersville, Coryell County, Texas. The name of the efficient and beloved pastor is Rev. P. H. Burney.

Does Home Missions pay? Yea, an hundred fold! Shall we abandon the Country Church? A thousand times,



Unity Presbyterian Church, Turnersville, Texas.

No! May her tribe increase. Who will follow her example?

*Temple, Texas.*

## HOME MISSIONS IN A MOTOR.

The official report recently issued by the United States Government shows that the number of motor vehicles registered in the various states is about two and one-half millions. The number of motor vehicles averages one for every 44 persons in the United States.

This marvelous growth of motor transportation suggests the value of a motor driven vehicle for Home Mission workers. In many Home Mission fields, weak churches are grouped in such a way that the time consumed in traveling from one to another is very great and the expense is often a great tax upon the mission worker of the Commit-

tee under whose direction the work is done. If the Home Mission Committee of each Presbytery would make provision for an inexpensive automobile (does some one say a Ford?) the work of many a Home Missionary would be quadrupled.

Will not some friends in every Presbytery see that the Home Mission Committee in their own Presbytery secures funds for the purchase of this much needed equipment for the Home Missionary?—*The Christian Observer.*

In no place would a motor be more welcome, or of greater assistance in the work than in the West.

Miss Elizabeth C. Carrere, Pickens, Miss., writes: "I hope I will always have the privilege of being able to subscribe to the Missionary Survey, for I do not see how I could ever do without it. It is an education, morally and spiritually."

## A BLOCK OF NEEDS.

*Can you supply any of them?*

Mrs. Skinner, wife of Dr. J. W. Skinner, President of the Texas-Mexican Industrial Institute, Kingsville, Tex., writes:

"We need pictures for our school rooms at Tex-Mex. I would love to have a large Perry print—not Copley or even Brown, if you please—don't aspire so high!—of Sir Gallahad, as an example of pure young manhood; Washington, Lee, Lincoln; any historical subject, etc. The Sir Gallahad would not cost more than 50c and the frame a dollar or two. I know that some boys' or girls' band would love to send these."

In a letter from Miss Julia Walker, of the Canyon Falls, Ky., Mission, she says:

"The Sunday school has grown. Two large classes are crowded into our living room upstairs. Fifty good song books are much needed.

"We are grateful to friends who helped put a sink in our kitchen, which saves our having to carry water down stairs. We are now eager for a pump to bring up water from the well in the yard. These labor-saving devices conserve our strength for the work and our necessary housekeeping.

"We are much concerned also about repairs needed for the roof of the school building and living room. The worn-out metal roof leaks badly, making it very trying for us on stormy nights. We have faith to feel sure that some friend with a large heart will help us in this matter.

"Come and visit the work here."

Miss Luella O. Barrickman of Lambric, Ky., tells of the recent gift to the Mission of an organ and a well, and mentions the following acute need:

"We hope to put a double floor in our church this fall. The cracks are large, and the cold penetrates through, making it very uncomfortable during the winter months. A little money is on hand for this purpose, and we are trusting for the balance."

NOTE—Anyone wishing to supply one or more of these needs for our Home Mission workers, will please communicate direct with the person whose name is given above. *In sending, be sure that all charges are prepaid.*

## NORTH AMERICA.

*Winning Foreign Students.*

The Committee on Friendly Relations Among Foreign Students is the agency through which the Student Department of Y. M. C. A. is seeking to win foreign students for Christ, while they are in America. More than four thousand such students are scattered all over the United States in educational institutions of every kind. The committee, of which Mr. Charles D. Hurrey is the secretary, seeks to serve the strangers in many practical ways.

Arrangements have been made to meet foreign students at the pier; letters of introduction have been written and practical guidance given regarding college courses, and special effort

is made to secure their attendance at summer conferences. The results of the committee's work are very encouraging; for example, two Chinese students in the University of Iowa and one in Lehigh University have recently become Christians, and three Japanese have been received into the Church in one month in their respective communities.

At Harvard eleven Japanese students have been enrolled with ten Chinese, three Hindus, two Assyrians and several Americans, in voluntary study of comparative religion under the leadership of a vigorous Christian.—*Missionary Review of the World.*

## MISSION STUDY—WHAT, WHEN, HOW!

### HOME MISSION TEXT BOOKS, 1916-17.

#### FOR SENIOR CLASSES.

*The South Today.* By Rev. Jno. M. Moore, D. D.; issued by the Missionary Education Movement.

To understand the South today, it is necessary to know the South of yesterday. Dr. Moore is Secretary of Home Missions of the Methodist Church, South. He knows the needs and resources of this part of our great country and has given the information in a wonderfully attractive and interesting way.

This is the first interdenominational Home Mission Text Book to treat of the South, and it is recommended for adult classes. Price, paper, 35c; cloth, 50c.

Leaders' Helps and Suggested Lines of Study, 10c.

*Our Part of the Task* in "THE SOUTH TODAY" correlates the work of our Church with the wonderful religious opportunity of the present-day in the South. This supplement has been prepared by Miss Emma Roberts, our Southern Mission Study expert, who is an accredited teacher of the Interdenominational Council of Women for Home Missions.

With each chapter, Miss Roberts suggests interesting and instructive ways of introducing facts in connection with the work of the Southern Presbyterian Church, through its Executive Committees of Home Missions, Christian Education and Ministerial Relief, and of Publication and Sabbath School Work.

#### FOR JUNIOR CLASSES.

##### Pageants.

*Christ in America.* By Laura Scherer Copenhagen and Katharine Scherer Cronk; adapted to the work of the Southern Presbyterian Church by Miss Carrie Lee Campbell. It is an exceedingly interesting and instructive presentation of the many races that make up our American life. Price, 10c per copy, or 60c per dozen.

*Home Mission Pageant.* By Edith H. Allen. Issued by the Council of Women for Home Missions. The ten beautiful episodes of this pageant follow the broad lines of all Home Mission Study, presenting schemes from Alaska to Cuba. Price, 15c per single copy, or 10c each in orders of 15 or over.

Order all books from the Presbyterian Committee of Publication, Richmond, Va.; and the pamphlets and pageants from the Assembly's Home Mission Committee, or the Woman's Auxiliary, Atlanta, Ga.

A mission study class is:

A number from 6 to 12

Meeting Weekly

In some home or chapel,

Seated around a table,

Studying together

Inspiring facts and stories,

Opening session on time,

Not extending over 1½ hours.

Sessions brimful of

True Enthusiasm

Used to stir up the "gift of God."

Devoted to enlarged efforts to encourage

Youthful spontaneity to form

Concerted plans for extending

Larger and broader knowledge to

All church members, that

Such may aid in

Strengthening the Army of the Great King.

—*Mary A. Gildersleeve in The Missionary Review of the World.*





The Boys' Dormitory at Tex.-Mex., after the storm of August 18. This is only a sample of what the storm did to Tex. Mex. The "San Antonio Building" was also unroofed, walls crushed in and floor moved off the foundations. Every other building of the institution was more or less damaged; the two windmills were smashed, the tower and pressure tank taken away. Mr. Skinner is "up against it,"—and just as school was about to open. It will take \$2,000.00 at once to put in necessary repairs for resumption of this school's noble work.

## THE BALLAD OF BETHLEHEM STEEL OR THE NEED OF PREPAREDNESS.

By GRACE ISABEL COLBRON.

A fort is taken, the papers say,  
 Five thousand dead in the murderous deal.  
 A victory? No, just another grim day;  
 But----up to five hundred goes Bethle-  
 hem Steel.

"We'll fight to the death" the diplomat's cry,  
 "We'll fight to the death" sigh the weary  
 men,  
 As the battle roars to the shuddering sky,  
 And----Bethlehem Steel has a rise of ten.

A whisper, a rumor, one knows not where,  
 A sigh, a prayer from a torn heart rent;  
 A murmur of Peace on the death-laden air;  
 But----Bethlehem Steel drops thirty  
 per cent.

What matters the loss of a million men?  
 What matters the waste of blossoming  
 lands?  
 The children's cry or the women's pain?  
 If Bethlehem Steel at six hundred stands

And so *we* must join in the slaughter-mill,  
 We must arm ourselves for a senseless  
 hate,  
 We must waste our youths in the murder  
 drill,  
 That Bethlehem Steel may hold its rate.

## COMPARATIVE STATEMENT OF RECEIPTS FOR ASSEMBLY'S HOME MISSIONS, APRIL 1, 1916, TO AUGUST 31, 1916.

	1916	1915	Increase
Churches -----	\$23,726.78	\$26,139.17	\$3,387.61
Sabbath Schools -----	2,598.83	2,298.86	299.97
Societies -----	3,691.37	3,471.43	219.94
Miscellaneous -----	13,539.38	10,415.76	3,123.62
	\$49,556.36	\$43,325.22	\$7,231.14

A. N. SHARP, *Treasurer.*

## FROM A SEMINARY STUDENT.

We take the liberty of quoting from a private letter just to hand:

"Next Sunday, after morning service, those who are interested in our little church here are going to have a meeting to talk over the situation and see what can be done to increase our claim for a first-class preacher and worker in this field.

"Within twenty miles of this town is one of the richest fields for Home Mission work I suspect one will find anywhere. Up \_\_\_\_\_ creek a crowd waited for an hour for me to get there last Sunday afternoon, and then several walked back with me four miles to another service at night at a school house two miles from here. There must have been 175 people there, the house was crowded. I'm a mighty poor preacher, but the people listened well and asked me to come back again.

"Out at the lumber camp near here there are about 300 men, and they have had only two or three sermons this spring and summer.

"The people in \_\_\_\_\_ and in all the country around that town, are eager for us to open a school there. Is there any possible chance to do so? I told Mrs. \_\_\_\_\_ that you would like to have a young man there next summer, and she said she would gladly board him free of charge; she wants some one to come and build up our church there. Presbyterianism seems to be growing in favor in that county, and a man there for four months could triple our membership. I believe.

"I hope that God will use my efforts for the advancement of His Kingdom in this ripe field for service.

"Faithfully yours,  
"\_\_\_\_\_,"

## BOOK NOTICES.

*Border Trails.* By S. M. Glasgow, Presbyterian Committee of Publication, pp 47, 25c.

This unique and attractive booklet by one of our most successful Home Missionaries is as fascinating as a romance. The pioneer who blazed the trail, the companions who later helped to dispel the loneliness of it, the Foreign Missionary who crossed the trail where Home and Foreign Missions so intermingled as to become practically inseparable, impart a personal element to the story which constitutes its distinct charm. The poetry is beautiful and spiritual; and the whole narrative cannot fail to arouse a deeper interest in the greatest of all Causes.

Individuals who read it will be drawn closer to the heart of the Master; and Missionary Societies, by reading sections of it, will not fail to quicken any flagging interest in what otherwise might be a dull meeting.

It deserves a wide circulation for its intrinsic merit and for the Cause it represents.

S. L. MORRIS.

"THE WAY" OF ATLANTA, GA.

Among the newer agencies for inspiring

a higher spirit of civic righteousness and Christian patriotism is "The Way" of Atlanta, of which Mr. Marion M. Jackson is the editor.

The Way is the successor of the Bulletins of the Men and Religion Movement, which attained wide publicity as the organ of a band of Christian laymen and the Atlanta Ministers' Association. These Bulletins against corruption in civil government, and in favor of all that makes for the purity and stability of American life, were at first published in the Atlanta papers, and paid for at regular advertising rates. But, when their influence began to be felt, the city papers, by common agreement, refused longer to accept them even as paid matter, on the old-age plea that "these men do exceedingly trouble our city and injure our trade." The reform element was driven, therefore, to establish a paper of its own, hence "The Way" represents a high standard of Christian and civil morality. The price is \$1.00 per year.

## CAN YOU TELL?

1. How did a Methodist public speaker explain the secret of the growth of that church?
2. Why is the work in Brownwood Presbytery largely pioneer work?
3. How did a Texas officer, before the call came to Border service, test his men?
4. In what way are all the causes of the Church dependent for their very existence upon the cause of Home Missions?
5. Compare the field of our Church and workers on the two sides of the Rio Grande.
6. Mention some ways in which young people may be enlisted in church work.
7. What valuable workers has Indian Presbytery recently lost?
8. How did a Home Mission preacher use a sad occasion to teach a spiritual lesson in a desolated, churchless town?
9. What happened at a most opportune time in a certain Home Mission field?
10. Mention several items in the Home Mission Department that you think of special interest.
11. Can you supply any of the "special needs" in the "Block of Needs?"
12. Have you made your plans for a Home Mission Study Class, to lead up to Home Mission Week?
13. How was Dr. Whitman enabled to find his way after a heavy snow storm had concealed the trail?
14. On what occasion did it "feel blue" at the Texas-Mexican Industrial Institute?

## SENIOR HOME MISSION PROGRAM FOR OCTOBER.

BY MISS BARBARA E. LAMBDIN.

*Be Strong and of a Good courage; for thou must go with this people unto the land which the Lord hath sworn to give them; and thou shalt cause them to inherit it.*

*And the Lord, He it is that doth go before thee; He will be with thee; He will not fail thee, nor forsake thee; fear not, neither be dismayed. Deut. 31:7, 8.*

- 1 Read in Concert verses above,
- 2 Hymn—"Christian, Dost Thou See Them?"
- 3 Prayer—That, unflinchingly we may face the Foe, under whatever disguise, in our own hearts; and that, conquering in Christ's power, we may gladly, at whatever cost, enter upon the conquest of all hearts and of our Land for the Captain of our Salvation.
- 4 Transaction of business should include arrangements for beginning at once a Home Mission Study Class, to lead up to Home Mission Week in November.
- THE CONQUEST OF THE WEST.
- 5 The Call to Conquest. Deut. 10:11-22; 11:1.
- 6 Recitation—The Song of the West.
- 7 Past and Present-Day Statesmanship in the West.
- 8 Recitation—The Cowboy's Prayer.
- 9 The Call of Need and Opportunity Among the Indians and the Mexicans.
- 10 The Bugle Call of the West.
- 11 Hymn—"The Son of God Goes Forth to War."
- 12 Prayer—That the Church may respond to the Call and Challenge of the West; that our brave workers may be abundantly supported in their labors; and that our Great Western Land may be taken and held for Christ.

NOTES: For 6, 7 and 9, see also the Junior Department.

7. Begin with the brief story of Marcus Whitman's ride, and get from this number and elsewhere information about the general conditions and needs in Texas and Oklahoma. See "The Frontier," 5c; "Border Trails," 25c; Glasgow; Committee of Publication.

9 and 10. Place a definite responsibility upon the Church to respond to these calls for men, money and prayers.

4. See announcements in this number and in church papers, and send for further information to the Executive Committee of Home Missions, Atlanta, Ga.





MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, CORNER PEACHTREE AND TENTH STREETS,  
ATLANTA, GA.

*"That in all things He might have the pre-eminence"*

## ATTENTION! MISSION STUDY CLASSES:

**O**CTOBER again! How quickly the vacation months pass, and yet with what interest as well as renewed bodily strength we find ourselves facing another season of study concerning the work of the Kingdom.

October always brings to mind the Home Mission Study Class. Throughout the Church these classes are organized early in October in order that the study book may be completed by taking a lesson each week until the last week of November.

The study book which is recommended for our Home Mission classes this year is a most interesting and comprehensive study of our own territory, entitled, "The South Today," by Rev. John N. Moore, D. D. Students will be interested in this book from whatever angle they may view it, and a better understanding of conditions in the new South will result from the study of the interesting chapter on the "Background of the South Today."

A most interesting denominational supplement will be furnished to all classes free of charge on application to this office.

*Enroll Your Class.*

We want to know this year, just how many study classes, both Home and

Foreign, have been organized in our Church. We have free enrollment cards which will be sent on application. Do not fail to have your class enrolled.

With the enrollment card will be included a practical mission study help for the leader.

You cannot afford to let the Autumn months pass by without a study class in your Church. If possible, organize several smaller classes in order that each group of people in the Church may have a class suited to its needs. If this is not possible, you can at least have a Reading Circle composed of some members of the Missionary Society.

Next in value to the study class is the Missionary Reading Circle, the number of which is increasing rapidly. Under this plan the ladies meet one afternoon each week, bringing their fancy work, while a chapter from an interesting missionary book is read aloud by the members in turn.

Do not be satisfied until you have started some kind of mission study in your Society. You cannot afford to miss its educational and inspirational value.

**DO IT NOW!**

## HOME MISSION STUDY BOOKS.

1916-1917.

First Choice for Senior Classes.

*"The South Today.* By Rev. Jno. N. Moore, D. D. Paper, 40c; cloth, 60c.

A rich treat awaits the Home Mission Classes which study this delightful presentation by a Southern author of the resources and needs of our own Southland.

Helps for Leaders, postpaid, 10c.

First Choice for Junior Classes.

*Children of the Lighthouse.* By Charles L. White, D. D. Paper, 30c postpaid; cloth, 45c postpaid.

"The Children of the Lighthouse" is the

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Teachers' Manual with full directions for class work, invitations, posters, etc., 10c.

Denominational Supplement furnished free. Address, The Woman's Auxiliary, Peachtree and Tenth Streets, Atlanta, Ga.

## THE MISSIONARY SURVEY AS A TEXT BOOK.

MISS MARY STAGG..

THE 1915 study class of the Ben Bigstaff Circle (Maxwell Street Presbyterian Church, Lexington, Kentucky), decided to become better acquainted with the MISSIONARY SURVEY, so chose it as a text book. We met weekly, during a period of ten weeks and were assigned regular lessons.

At the first meeting we learned how to use the "Survey" from cover to cover. We found on the very front cover a map showing where the four committees are located, also another, showing in what countries our Church has its mission stations. Inside this cover is more valuable information—in fact, such is to be found throughout the magazine.

The next three lessons were devoted to foreign missions. We used the December, January, February and March numbers of the "Survey" and the articles on foreign missions particularly in Korea were studied and discussed. We had maps, prayer calendars and a number of reference books to assist us in our study.

Three more lessons embraced the Home Mission situation, both Assembly's and Presbyterial. Not only were the articles in the "Survey" studied, but leaflets gotten out by the various committees were made use of and applied at the proper time.

Two of the ten meetings were devoted

to Sabbath School Extension and Young People's work. The local secretary of this course assisted the teacher in the lessons, as did the other secretaries of the various causes when their particular work was under discussion.

At the tenth meeting of the class the history and organization of the Woman's Work was discussed. This was one of the most interesting of all the meetings. Every girl seemed eager to know as much as possible about it.

On the Sunday following the last week-day meeting of the class, the circle met and, under the leadership of the two secretaries of Christian Education and Ministerial Relief, one in the girl's circle and the other in the ladies' society, was instructed about that phase of our Church's work. Charts and literature sent by Dr. Henry Sweets were used, in addition to articles in the "Survey."

Our study of the "Survey" was such a delightful and instructive one that when the time came for us to choose a text-book for the 1916 class, we unanimously decided to study the "Survey" again. The work this year was not exactly the same as last, but was along similar lines. The "Survey" is now an established magazine in our circle and each month we look forward to its coming with a great deal of interest.



## BIBLE WORK AMONG COLORED WOMEN.

**D**URING the past year there has been a keener recognition of the advisability and necessity for intelligent, well-directed effort among our colored people, and faithful work is meeting with reward.

The work among colored women and young girls in Uniontown, Ala., has begun most encouragingly and an unusual interest is developing, and we believe that this movement is essentially spiritual.

Previous to last January, there had been no organized work here conducted by the white people, but after earnest prayerful consideration, successful methods were formulated adopting the plans of the Early Church "beginning at Jerusalem" and then broadening the field.

The first step taken was to systematically teach the servants in our homes. We presented the matter to the "K. W. Organized Woman's Bible Class" of the Presbyterian Church and the members heartily agreed to set apart a definite hour for their household instruction, the International S. S. lesson for the following Sunday being used. The servants were delighted with this plan. In this community this household instruction of servants has now become an interdenominational work.

The next step taken was the organization of colored women and young girls into an interdenominational Bible class, after having called a meeting of the Superintendents of the three Negro Sunday Schools to consult with them and to gain their co-operation. They invited us to meet consecutively in their churches and have had the meetings of the Bible Class regularly announced from their pulpits. This work is under the control of the "White Woman's Interdenominational Bible Class," organized here ten years ago, which elected Mrs. J. E. West, Superintendent of the work, and supplied three consecrated white Bible teachers as assistants.

The class for colored women is now officially organized with an enrollment of 45 women and girls and moves along in systematic lines. Their secretary and various committees report at each meeting. They have charge of their music and at roll-call respond with a verse of Scripture.

During the prayer circle, with which the meeting is opened, nearly every one offers prayer and at several meetings each one prayed. Excellent attention is given during the lesson and afterward each makes a practical application of some truth that the lesson suggests.

By teaching the International Sunday School lesson, we prepare the Sunday School teachers for their class work, also those who cannot read are ready to take an intelligent part in the discussion of the lesson on the following Sunday. The class is composed of all ages from 7 to 70 years.

"The Pocket Testament League" is composed of at least one-half of the membership of the class. They read to uninterested people and shut-ins, and a unique feature is that those who cannot read, carry Testaments to uninterested people and ask them to read to them. Another committee visits the sick and needy.

We find many gratifying proofs of spiritual results in building up Christian character. One member walks ten miles to attend; two women stated that they had driven 18 miles to be present and felt well repaid for coming; one of their ministers told me that he can pick out the members of the Bible class by the intelligent attention given to his sermons.

An outgrowth of the class is the organization of a "Woman's Bible Class" for colored women in Faunsdale. One of our primary teachers has also organized a "Bible Story-Telling Class" for the colored children, which is held on Sunday afternoons.



Inquiries have come in regard to methods of work among colored people. The only necessary qualifications, I believe, are a heart filled with a desire for service for the Master, eyes wide open to the needs of these people, and a disposition to see encouragements rather than discouragements in the work. Of course, every successful teacher is regular, punctual and prepared to give a definite message.

Is there not a peculiar significance in the fact that God has permitted a bit of "Darkest Africa" to be transplanted from the "Uttermost parts of the Earth" and placed at our very doors, where they have become ten million strong? Is there any possible way for a *Consecrated* Christian to evade this part of the work of Redemption?

### FAIL NOT.

MAY FISHER POMEROY.

Isaiah 40:26.

God made a star and bade it send  
Its gleam afar into the night.  
And, at His word, its rays went forth  
To pour o'er earth a tender light.

God made a bird and gave to it  
The heritage of glorious song.  
Lifting itself into the blue,  
Impassioned notes of joy it flung.

God made a flower that it might bring  
Hope to some sin-sick troubled soul.  
Its fragrance stole upon the heart  
Of such an one and made him whole.

God made a man, and gave to him  
Of all His creatures, highest place;  
Asked of him only love; and bade  
Him speak to others of His grace.

Bird, flower, and star, their only thought,  
Their Lord's commandments to obey.  
Shall man, in God's own image wrought,  
Lesser allegiance yield than they?

Nay, Lord! Accept the love we bring,  
And grant that in each act and word,  
Our lives may serve alone to show  
The living impress of our Lord.

### THE SOCIAL SIDE OF MONTREAT.

*All work and no play,  
Makes Jack a dull boy;*

*And is not any more conducive to mental acumen in Jill!*

THE conferences at Montreat are so splendidly helpful and uplifting that one cannot bring one's self to miss anything on the program. However, an hour of careful Bible study five mornings of each week for six weeks, in addition to splendid conferences, missionary appeals, lectures, sermons, etc., has a tendency to develop mental indigestion in the minds of some of us who have not had the strenuous training of a Theological Seminary to prepare us for the reception of such strong meat.

In order to produce a "balanced ration" for those of us who need it, the bill of fare this Summer was lightened

by dainty salads, ices, and confections in the form of social entertainments participated in particularly by the ladies.

The first social event planned for the season was a reception to be tendered by the Women's Co-operative Association of Montreat and the Woman's Auxiliary, to which every one in attendance upon the Summer School of Missions was invited to meet those on the program.

A very delightful afternoon was planned. The lobby of the Montreat Hotel was beautifully decorated with mountain flowers and greenery; a generous punch bowl filled with delicious

punch was established on the veranda and everything prepared for a gala occasion.

In how short a time can the house of merriment be transformed into a house of mourning? At eleven thirty o'clock on the day the reception was to be given, Miss Bertha Johnson, Field Secretary of the Mission to Lepers, was suddenly stricken while delivering a missionary talk, and was instantly called Home to Glory. She had been with us for a week, giving us a burning missionary message and winning all hearts with her sweet personality.

To those in the Hotel who knew her best, the shock was very great and it seemed best to cancel the invitations for the reception.

On July 25th the Women's co-operative Association of Montreat tendered a delightful afternoon's entertainment to "every woman within the gates," at the Montreat Hotel.

About three hundred ladies gathered in the parlors, which were tastefully decorated, for an hour of delightful social intercourse and enjoyment of a well selected program of readings and music.

The final outing of the season was an automobile ride tendered to the college girls who added so much to the pleasure of the guests in the hotel by serving them at the table.

Eight automobiles were provided to care for the thirty-two girls in the party, which was chaperoned by Mrs. McAlister, More, Borland and Mrs. Winsborough.

The party first visited Blue Ridge, where an enthusiastic crowd of college girls were waiting to welcome the party. They were shown through Martha Washington Hall as well as through the attractive rooms of the Robert E. Lee Hall, and college songs and yells resounded freely.

The party returned to Black Mountain where the soda fountain of the local drug store was taken by storm, and it is feared that the customers who

came to the store after this onslaught found the cupboard bare as the proverbial Mother Hubbard's.

Threatening clouds cut short the ride which was to have lasted for thirty minutes longer, and brought the crowd home to Montreat in a sudden down-pour of rain, but with ardor undampened and enthusiasm bubbling, with the verdict that a most delightful afternoon had been enjoyed by all.

The annual luncheon to our lady missionaries is the social event of the season at Montreat. This year it was particularly enjoyable because of the strenuous days which had preceded it. Conditions were unusual in every way because of the flood. Our heart strings had been torn by the stories of death and loss of property in the surrounding country and therefore all seemed particularly glad to have an afternoon of real relaxation. One hundred and fifty-four ladies sat down to a delightful dinner in one dining room of the Alba Hotel.

The dinner itself was conducted in a very formal and proper manner, as befitted dignified Church women in the presence of our beloved missionaries. As the mints and nuts appeared, however, dignity and propriety quickly stole out and fun reigned supreme! The gathering resolved itself into a meeting of "The Women's Society of Broken Bridge."

Mrs. Winsborough called the society to order and conducted the election of officers for the afternoon. Since Mrs. Thomas W. Lingle received the fewest votes, her name not being even nominated, she was conducted to the Chair as the Presiding Officer, while Mrs. Winsborough, having received no votes at all, was declared Secretary.

In reading the minutes of the last meeting the Secretary had occasion to allude to the breaking of the dam of the lake during the flood. Mrs. William P. Borland made a very shocked protest to the President against the use of such an unladylike and unfeminine

word. She protested that "darn" was a much more feminine and ladylike expression and instead of discussing the mending of the dam, we confine ourselves to a consideration of the "darning of the breeches."

Her protest was solemnly accepted and during the remainder of the meeting the word "darn" was substituted for dam:

The question as to what work the society should undertake was warmly discussed. Miss Binford proposed "after a long consultation with her husband," that we begin at once to piece a quilt for the bed of the lake. Miss Brice Vinson felt that it was far more important for us to make red flannel petticoats for the limbs of the trees. Mrs. Robert McCaskill proposed that we make sleeves for the arms of the creek, while Mrs. H. M. McAlister felt we should devote our energies to crocheting a high collar for the neck of the lake, which was shamefully low at that time. Miss Mary Kirkland, however, felt that all of these were unimportant compared with the necessity for an entire garment for the unclothed body of water which lay in front of the Alba.

After the discussion had waxed very warm, the President decided that we would undertake the quilt for the bed of the lake since Miss Binford was the only one who had consulted her husband on the question.

The "Church Choir." Mrs. M. M. McFerrin, Mrs. A. R. Bauman and Miss Lillian House now appeared in rain coats and umbrellas and proceeded to render a most expressive and soulful production from the pen of Mrs. Borland, of which the following is a fair sample.

## "A SECOND FLOOD."

TUNE—

*(Climbing up the Golden Stairs.)*

"Oh we need our umbrellas,  
And the help of all the fellows,  
Wading through the Montreat mud;  
For the rain it keeps a falling,  
And the slush is most appalling,  
Ruining our every dud."

CHORUS:

"Oh, that rain keeps falling,  
On the Montreat roads,  
To our pride it's galling,  
Making us as wet as toads!"

The Foreign Missionaries present gave some very clever additions to the program:

Mrs. H. M. Washburn of Africa, gave an amusing illustration of the Crooked-Mouthed Family Blowing out a Candle.

Mrs. W. M. Clark and Miss Mattie Tate of Korea gave an amusing illustration of a conversation between a Korean woman and a lady missionary.

Mrs. R. C. Morrow told of the difficulties attending the giving of a dinner in Mexico.

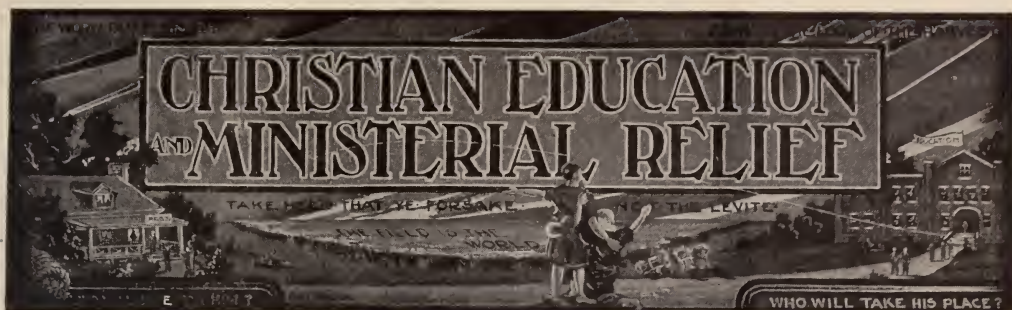
Mrs. Hugh White of China and Mrs. C. K. Cumming of Japan gave clever additions to the program.

Conundrums, witty queries, original motions, and many clever burlesques on the usual procedure of women's societies kept the entire company in a roar of laughter.

Mrs. Lingle, as Presiding Officer, was original, clever and resourceful. Altogether the afternoon was one of wholesome, side-splitting nonsense, and as we rose to sing the closing song, "Shine, shine, just where you are," we felt that it would be easier to shine because of the relaxation and wholesome fun of the afternoon.

*As a Gift to a friend whose interest in missions you would like to stimulate, what more effective than a Missionary Album? Look at the picture of it on the back of this magazine. Wouldn't it make a pretty gift?*





Address All Communications Relating to  
this Department to

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122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to

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FIFTH AND MARKET STREETS, LOUISVILLE, KY.

## GOD COULD, BUT HE DOES NOT.

**G**OD could take His worn-out servants to heaven, but He does not. God could take care of them all in their old age without any contributions from the churches, but He does not. God could remove the families of ministers to their heavenly home at the same time that He summons His anointed servants to their eternal reward, but He does not. God could send His angels down to earth and have them go from door to door and supply these needy ones with daily bread, but He does not. God could fill their wardrobes with the finest of clothing by the word of His power, but He does not. He could dispossess our millionaires of their mansions and move His needy ones from their modest homes into these costly palaces, but He does not. God could send His angels to quarry gold and silver from the hidden treasures of the mountains and give them all a bank account that would be inexhaustible, but He does not.

Why then does the Lord Omnipotent keep His faithful ministers and the households of such upon this earth when they are disabled from active service, when He could so easily change their worldly condition?

Is it not in part to test the gratitude of His people for the life-long labors of these servants of God? Is it not in part to give His people an opportunity

of developing their Christian graces in making provision for those who have rendered such invaluable service to the church and the world?

Instead, therefore, of considering it a burden to care for these dependent ones as they linger on the borders of the eternal world should not God's people consider it a privilege to share with these honored servants of God the comforts which they are permitted to enjoy? Harken to one of the Lord's most honored apostles: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" And again he says: "Let him that is taught in the Word communicate unto him that teacheth." Harken! Not sparingly, not in a miserly fashion, not in a manner disgraceful to the Church of God, but let him who has been taught in spiritual things "Communicate unto him that teacheth in all good things!" Listen again to His apostolic order to Timothy! "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

We can see other reasons why our dear Lord keeps His aged servants and handmaidens upon the earth besides the reasons mentioned. He may keep them here to be examples to others as they imitate their Divine Master; He may keep them here to do good in their quiet way long after preaching days are ended; He may keep them here as a consecrated praying band, every member of which knows so well the need of ministers, to pray for special blessings to rest upon those who are to preach the Word, and minister consolation to the afflicted, and lead souls to the foot of the cross where, in a clear view of the dying Redeemer, they may consecrate themselves to His blessed service.

For these and other reasons they are detained outside their Father's house where the Divine Master for the time being submits them to our care. Are we showing our gratitude to them and to our loving Lord by the manner in which we are providing for their wants? Are we thankful to God for what we have been permitted to do for them—for what we actually have done for them? What kind of a Thanksgiving are we prepared to keep? Perhaps a generous gift to Ministerial Relief—a sacrifice that we each one would feel, would make our coming Thanksgiving bright-

er and more cheery and full of sunshine.

God will not do for His disabled servants what His people are commanded to do and are abundantly able to do. Men are able to give their millions to endow hospitals, and homes, and libraries, and colleges. Why do they not give millions to the Endowment Fund of the Board of Relief? While they who are able to give their millions to this holy cause are waiting and considering whether it will pay or not, others may give hundreds and thousands and share the precious blessing of the King of all kings for all time and all eternity.

Let us be grateful to God for the faithful ministers of Christ who have, in unbroken succession in all our history, preached the glorious gospel of God. Whilst then we are enjoying our Thanksgiving dinner, let us ask our own hearts before the God of our fathers, if we would not feel happier, if on Thanksgiving Day we should set apart a portion of our income for the generous support of the ministers' families in the Presbyterian Church who are left without salary or income?—*The late Rev. B. L. Agnew, D. D., Secretary for Ministerial Relief of the Presbyterian Church, U. S. A.*

## WHY A CHRISTIAN COLLEGE?

By PRESIDENT JOHN A. MARQUIS, D. D.,

*Moderator of U. S. A. General Assembly.*

**T**HE term "Christian College" refers less to the character of an institution than to its objective. Into the concept college (to speak after the manner of the collegians) it injects the concept Christian. It retains all that belongs to the idea of a college, but gives it a Christian direction and fires it with a Christian motive. There is considerable confusion about this. The term is sometimes resented on the ground that it implies that other institutions are un-Christian. But this is missing the point. It is not a question of Christian tone or moral quality, but

of dominating purpose. It is a difference of objective. The Christian college shoots in the same direction any other college does, but aims higher.

If we had to choose between a school well endowed, thoroughly equipped, efficiently manned and all that, with an indefinite, weak, negative attitude toward religion, and one poorly endowed and defectively equipped, but with positive, virile Christian atmosphere, we would, for the future of the student, take the latter a hundred times over. What we get subconsciously as we pass through life goes far deeper

into character than what we get consciously. This is the reason that what we are has more to do with determin-

ating the future of our children than what we say to them. The great teacher, after all, is life.

## A WORD TO YOUNG MEN OF PROPERTY.

THE example of a young man of wealth and high social standing may be helpful to others in a similar situation. On the 10th of September, 1830, the young man referred to wrote from Boston to his honored mother, soon after he had been admitted to the New York bar, as follows: "This is not a sudden thought" (alluding to his determination to study for the ministry), "nor the result of a capricious and unreflecting moment. I have deliberated much and weighed the consequences. I can't reconcile my present course and profession with my views of duty. It is in vain that I imagine to myself that I am better qualified for public life and the contests of the political world. I feel their vanity and their unsatisfying pleasures; and my mind is only at ease when I contemplate my future course as a course of usefulness in the immediate service of God. The reasons which have influenced my mind in inducing me to abandon my present profession are these: 1. I consider that every man is under obligation to his Maker to pursue that course in life in which he thinks he can be most useful.

2. A man of property, who has not the troubles and anxieties of business to divert his mind, is under peculiar obligations to make himself useful. 3. I consider and firmly believe that those men are the happiest who devote themselves most to God. 4. My experience leads me to believe that it is almost impossible for me to retain proper religious feelings if I am occupied with the ordinary vanities and pursuits of the world.

The ranks of the ministry have been for the most part filled from the beginning by persons with little or nothing of worldly wealth. The possession of riches has never been favorable to piety, much less to a disposition to devote life and labor to the work of the ministry. And yet God has called not a few wealthy men into His kingdom whose gifts and services have been of inestimable value to the Church. The challenge of the Almighty, "Whom shall I send, and who will go for us?" comes to the men of means with at least equal urgency as to the sons of poverty, and should have the most attentive consideration.—*Selected.*

## WHY THE COLLECTIONS ARE OFTEN SMALL.

THE president of a large manufacturing establishment expresses his regret that the Church does not see her duty more clearly to discharge her debt of gratitude more freely to her disabled ministers, and then writes as follows:

"This state of affairs, I think, is largely due to the fact that our pastors do not preach on the subject with enough force and energy to bring the matter before the congregations."

Dear pastors, is this business man correct in his statement?



## Have You Enlisted?

In the Cause to Meet the Just Claims and the Needy Widows and Orphans of the Aged and Enfeebled Ministers of our Deceased Ministers?

### If Not, Why Not?

Should we be satisfied until we have done our duty to these faithful men and women who have made themselves poor for the sake of Christ and our Church?

## A Permanent Endowment Fund

Is being raised. The income from this invested fund will render more certain the means to provide for the certain needs of our faithful veterans. This will help fulfill the promise made these men at ordination: "You minister to us in spiritual things and we will provide for you the material things." "Even so" says the Apostle Paul, "hath the Lord ordained that they which preach the gospel shall live of the gospel."

## A Liberal Elder Will Add

Fifty cents to each dollar contributed to the Endowment Fund in 1915 until he has given \$68,000. When we meet this offer we will have an Endowment Fund of \$536,000. The Northern Methodists are raising 15 millions and the Northern Presbyterians and the Protestant Episcopalians 10 millions each for this cause.

### A GRATEFUL HELPER

A frail widow of a devoted pastor, left six years ago with two little boys, ages one and three years, has just written:

"I enclose receipt for \$75.00 just received. I feel so grateful to the Church for the help they give us each quarter. It means so very much to us. I make it a point to put \$5.00 into the Endowment Fund each year and I expect to teach my boys to always remember this cause, so that we may be able to have a small share in the work in years to come, and repay to some extent, what it is doing for us."

*Send your offering right now to the Treasurer.*

The Presbyterian Church in the United States—Department of Ministerial Relief, John Stites, Treasurer, Henry H. Sweets, Secretary, 122 South Fourth Avenue, Louisville, Ky.

## A DENATURED CHRISTIANITY.

THE aviator happened to be present at a prayer meeting not long since, in which the young minister commented with some evident reserve upon the miracles of the Bible. But when the meeting was "open," the senior elder said: "For my part, I want a supernatural religion or none. The first line in my creed is, 'I believe in God, the Father Almighty, maker of heaven and earth.' All the rest of my creed is but the efflorescence and fruit of that. Creation is the supreme miracle. A God able to create is a God able to govern, and that is the kind of a God I need and the kind the Bible reveals." All of which reminded the aviator of what he heard Prof. Henry

B. Smith say in the class room: "Young gentlemen, there is no half-way ground between faith and infidelity. A Bible faith is consistent with its own fundamental promises, and atheism is consistent with its fundamental denials. But a creed which confesses God and then robs Him of all godlike attributes and powers, is a hybrid and can not perpetuate its kind." And the many years that have passed since the aviator heard Prof. Smith say that have only served to confirm his teacher's words. Unitarianism is only a mistletoe, a pale parasite drawing what life it has from more vigorous trunks.—*Presbyterian.*

## HOW MUCH DO YOU LOVE OLD MINISTERS?

IT IS a beautiful thing to have children express their passionate love for their parents. One day a group of little girls were telling each other how much they loved their mothers, and it was interesting to hear how strongly they expressed their devotion. Finally one of them said, "I love my mother so much I would die for her."

Perhaps the child thought she was telling the exact truth, but a lady who had heard the lively declarations of love, said to this little girl very kindly, "It seems very strange to me that a little girl who loves her mother enough to die for her, doesn't love her enough to wash the dishes for her."

A great many people express the profoundest respect and the most ardent affection for their spiritual instructors, and are always willing to show them any kindness, and yet when these same ministers become disabled from service, and are forced to resign

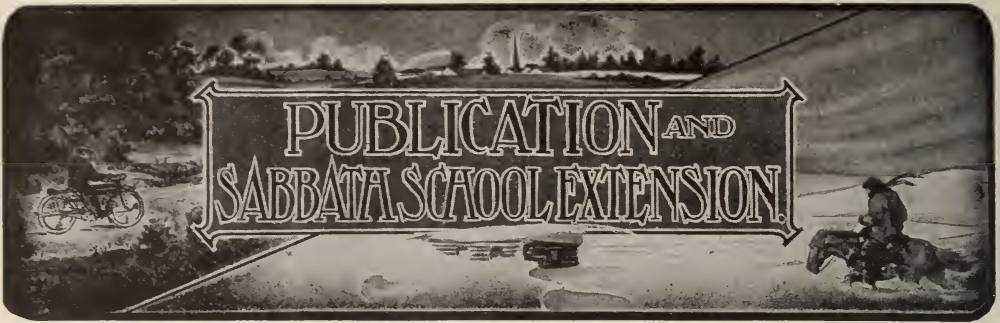
their charges, and their families are left without home or salary, we are forced to ask the question with great sadness of heart: How much do you really love them, and how grateful are you to them for all they have done for your spiritual welfare?

Hearken to the words of the beloved old apostle John, when he was about rounding out almost a century of faithful service! He is speaking to you, dear reader:

"Hereby perceive we the love of God, because He laid down His life for us and we ought to lay down our lives for the brethren."

If we should have this love for our brethren, what should we do for them when they need our help, and especially for our old ministers who have been the loving and faithful ambassadors of God to our undying souls? Query—take it to the throne of grace.

A Missionary Album showing the faces of characteristic minister-missionaries would be an inspiration to any serious-minded boy to think of the ministry as a calling. See the back of this magazine.



Branch Department at  
Texarkana, Ark-Tex.

PUBLISHING HOUSE,  
6-8 North Sixth Street, Richmond, Va.

## WHAT IS YOUR LIFE-WORK?

REV. GILBERT GLASS, D. D.

*General Superintendent of Sabbath Schools.*

This does not refer to your secular business.

Whatever your daily avocation it is a secondary matter compared to your religious mission. You have sung in the song, "I'm here on business for the King," and this is the business that is urgent and requireth haste and unsparing devotion. A commercial traveler was asked, "What is your business?" and answered, "Saving souls; and I sell shoes to pay expenses!"

One of the splendid results of the great awakening of laymen that makes the church life of today so promising is this gripping conviction that there is a definite and life-long sphere of service for every child of God that can be filled by no one else.

Not every one is called to be Minister or Missionary, but every one has some special line of service, sacred in dignity and fruitfulness, because guided by the purpose of God to holy ends.

The call of the home is becoming very insistent as thoughtful students are beginning to see that the future power and resources of the church, in human terms, depends on the thorough and adequate teaching and training of the young people of today.

Haphazard and easy-going methods in Sunday schools and Young People's Societies must give place to such studied and efficient local and church-wide progress as shall guarantee substantial results in character and service.

There are several distinct types of service that should make a strong appeal to young people who are looking for a real life work, and whose daily avocation keeps them busy near the home church.

The most obvious of these is that of *teaching*. The real Bible Teacher, in the

Sunday School or elsewhere is doing work that is apostolic and blessed in its necessity and results. The bane of much Sunday-school work is the trivial and inadequate view that is taken of this basic and central function of the church. If a successful educational program is to be carried out, the dignity and value of religious teaching in our church schools must be vigorously emphasized; Sunday-school teaching must be seen to be a worthy life work, requiring studious and prolonged preparation and constant enthusiasm and devotion. The church is working toward that ideal situation through her Sunday-school specialists as rapidly as possible. The following quotation is from "The Church School" by Walter S. Athearn: "Young people should be shown the dignity of the teaching service of the church. They should be made to feel that to be selected as one worthy to be the teacher of the childhood of the congregation is the highest honor which could come to a member of any church. They should be made to feel that their talents are God-given. They should be made to feel that they have been called to the teaching service of the church. The dedication of their lives to this great task of religious education should be made the occasion of special service on the part of the church."

Will you not give prayerful thought to this splendid path of life-service? Will you not ask God to give you insight and consecration to begin a policy of preparedness in your own life and in your home church, that God's Word may be adequately taught to all grades in your school? There is just about time for the careful formation of a Teacher Training class before the appearance of the first year books of the new course. They will be ready about January first. If





Little "Graduates" from the Cradle Roll on Rally Day. How one Sunday School made an interesting feature of promotion exercises last year.

you cannot get up a class of two or more, write for the book and study it yourself, under the direction of Pastor or Superintendent.

Another extremely attractive type of service in the home church is that of *leader of young people's work*. This special form of work will come rapidly into prominence as the church settles down to a vigorous program for the development of her young people for service. Some churches are engaging Directors of Religious Education, who have prepared themselves by special courses of study and experimentation for this important work. In the vast majority of our churches this is impractical, and voluntary but efficient service must be rendered by some one who has dedicated his life and trained his talents for this special task.

Courses of study are available for those who seek this channel of service. Our own "Training School for Lay Workers" in Richmond offers splendid facilities in this line. There are constant calls for those who are prepared to act as paid assistants in large churches in the capacity indicated above.

Another avenue of service for specially prepared laymen is found in the more general sphere of Sunday-School Field Worker, or Missionary in Presbytery or Synod or allotted district. This is one of the most important and needy fields of service in the church. The work is fundamental and extremely fruitful and should have a far more adequate support than has yet been given to it. Only 21 workers are in the field; 85 or more are urgently needed. Many Presbyterians are anxious for such workers who are adequately prepared. Will not more of our bright and consecrated young people consider this as a life work and begin to prepare themselves for it? We shall be delighted to hear from you if you care to look into the situation more carefully.

Serious preparation for any of these lines of service indicated above may open the way to larger spheres of labor. The aim of this article is to call attention afresh to the crying need for well-prepared workers in the Sunday school and Young People's field,

and the dignity and attractiveness of this type of service. We hope and pray that many who read this will turn to such service with new zeal, and will seek to guide others into a real life-work; one that will count in a constructive and permanent way for the coming of the Kingdom.

Special work is now being done in our schools and colleges to call the attention of college girls and boys to the opportunities of the home church for fine and sacrificial service. Miss Anna Branch Binford has rendered splendid service with fine results in some of the girls' colleges of our church, cards being signed by many of the young ladies specifying what form of work they prefer in the home church; these cards being sent to the pastors for reference when they return. Thus, many of our finest and best-trained young people are being linked to the service of the church who might otherwise drift away for lack of worth-while work.

It is hoped that, in addition to this, courses in religious work may be offered in the curricula of our colleges, credit being given for thorough and tested study. Some of our colleges are considering such a step.

God hasten the day when multitudes of our young people, with their splendid enthusiasm and educated talents will give themselves in study and service to a constructive educational program for their church.



A "Close-up" of the Above.

## "ITEMS OF INTEREST FOR RALLY-DAY AMMUNITION,"

The Field Forces, and where they may be found:

ARTICLES IN MISSIONARY SURVEY.

June 1913, p. 608—"Reclaiming Waste Places" (Briol in New Orleans Presbytery.)

July 1913, p. 732—"Sunday School Missions and What They Develop Into."

March 1914, p. 167—"This From One of our Sunday School Missionaries."

December 1914, p. 892—List of the Sunday School Missionaries.

September 1915, p. 644-5—"What Some of Our Men are Doing in the Field."

Piercey in Concord Presbytery,  
Ralston in Memphis Presbytery,  
Neill in Fayetteville Presbytery,  
Jeter in Washburn Presbytery,  
Robinson in Piedmont Presbytery  
W. E. Hudson in Lexington Presbytery,  
Miles in Greenbrier Presbytery,  
Thomas in Orange Presbytery.

October 1915, p. 758—"Button and I Together" (Blain in West Texas Presbytery.)

May 1916, p. —"Who He Is and What He Does" (Verreault in New Orleans Presbytery.)

June 1916, p. 476—"Leadership and How We Found it Once" (Robinson in Piedmont Presbytery.)

September 1916, p. 643—"O Lady, Come Help!" (Miss Mary Wier Jones in Tygart's Valley Presbytery.)

September 1916, p. 645—"Ther' Ain't Much to Them Kind of Things."

### EARNEST WORKER.

December 1915, pp. 668-9—"Account of Neill in Fayetteville Presbytery. Newton (Summer man) in mountain, W. Va.

March 1916, pp. 132-3-4—"Some More of the Field Men."

W. E. Hudson in Lexington Presbytery.  
Verreault in New Orleans Presbytery,  
McJunkin in Mississippi Synod,  
Thorne in Memphis Presbytery,  
Torres in Texas-Mexican Presbytery,  
Butler in Memphis Presbytery,  
Jeter in Washburn Presbytery.

CHRISTIAN OBSERVER,  
PRESBYTERIAN OF THE SOUTH,  
PRESBYTERIAN STANDARD.

Feb. 16, 1916.

Feb. 23, 1916.

March 1, 1916.

All these issues carried a page devoted to the subject.

Current issues will carry additional articles.

### LIST OF THE FIELD FORCE, September 1, 1916.

- West Texas Presbytery—R. W. Blaine, Gonzales, Texas.  
Memphis Presbytery—Rev. Wm. Thorne, McKenzie, Tenn.  
Concord Presbytery—R. E. Piercey, Banner Elk, N. C.  
Memphis Presbytery—J. B. Butler, Bethel Springs, Tenn.  
Washburn Presbytery—Rev. Jno. E. Jeter, Combs, Ark.  
East Texas Presbytery—Rev. A. L. Houston, Mt. Selman, Texas.  
Lexington Presbytery—Rev. Wm. E. Hudson, Staunton, Va.  
Fayetteville Presbytery—Miss Alice Edmondson, R. F. D. No. 1, Willow Spgs., N. C.  
Orange Presbytery—H. L. Thomas, R. F. D. Pilot Mt., N. C.  
Greenbrier Presbytery—O. N. Miles, Maxwilton, W. Va.  
Fayetteville Presbytery—W. B. Neill, R. F. D. No. 1, Selma, N. C.  
New Orleans Presbytery—J. A. Verreault, 507 Julia St., New Iberia, La.  
Piedmont Presbytery—Jos. S. Robinson, Box 353, Seneca, S. C.  
West Hanover Presbytery—Rev. H. H. Hudson, 501 Park St., Charlottesville, Va.  
Texas-Mexican Presbytery—Rev. Daniel T. Torres, 42 Waco Street, Corpus Christi, Texas.  
Tygart's Valley Presbytery—Miss Mary Wier Jones, Elkins, W. Va.  
St. Louis and Potosi Presbyteries—C. Randall Garrison, 3 N. Benton St., Cape Girardeau, Mo.  
St. John's Presbytery—Rev. F. M. Baldwin, Y. M. C. A., Tampa, Fla.  
Appalachian Synod—Rev. W. P. Chedester, Hazelwood, N. C.  
Dallas Presbytery—Rev. Geo. W. Sheffer, 1803 Payne St., Dallas, Texas.  
Ozark Mts., Missouri—Rev. Fred A. Mills, Branson, Mo.



## MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

## AFRICA-CONGO MISSION

## AFRICA. [46]

**Bulape. 1897.**

\*Rev. and Mrs. H. M. Washburn  
Rev. and Mrs. R. F. Cleveland  
Rev. and Mrs. C. T. Wharton

**Luebo. 1891.**

Rev. W. M. Morrison  
Rev. and Mrs. Motte Martin  
Dr. and Mrs. L. J. Coppedge  
Rev. and Mrs. A. L. Edmiston

\*Rev. and Mrs. L. A. DeYam-  
pert (c)

\*Miss Maria Fearing (c)  
\*Rev. and Mrs. C. L. Crane,  
Mr. T. J. Arnold, Jr.  
Miss Elda M. Fair  
\*Rev. and Mrs. N. G. Stevens  
Mr. W. L. Hillhouse  
\*Rev. T. C. Vinson  
\*Rev. S. H. Wilds  
\*Dr. T. Th. Stixrud  
\*Rev. and Mrs. A. C. McKinnon  
†Mr. and Mrs. T. Daumery  
\*Rev. and Mrs. J. W. Allen  
Miss Grace E. Miller  
Mr. B. M. Schlotter  
Rev. and Mrs. W. F. McElroy  
Rev. and Mrs. C. R. Stegall

**Mutoto. 1912.**

Rev. and Mrs. Geo. T. McKee  
Rev. A. A. Rochester (c)  
Rev. and Mrs. Plumer Smith  
Dr. and Mrs. Robt. R. King

**Lusambo. 1913.**

Rev. and Mrs. J. McC. Sleg.  
Rev. and Mrs. R. D. Bedinger  
E. BRAZIL MISSION. [13]

**Lavras. 1893.**

Rev. and Mrs. S. F. Gammon  
Miss Charlotte Kemper  
Rev. H. S. Allyn, M. D.  
Mrs. H. S. Allyn  
\*Mr. and Mrs. C. C. Knight  
Mr. and Mrs. B. H. Hunnicutt  
Miss R. Caroline Kilgore  
Mr. and Mrs. F. W. Baker  
Rev. A. S. Maxwell

**Piumhy. 1896.**

\*Mrs. Kate B. Cowan

**Bom Sucesso.**

\*Miss Ruth See  
Mrs. D. G. Armstrong

## W. BRAZIL MISSION [10]

**Ytu. 1909.**

Rev. and Mrs. Jas. P. Smith

**Braganca. 1907.**

\*Rev. and Mrs. Gaston Boyle

**Campinas. 1869.**

Rev. and Mrs. J. R. Smith

**Itapetininga. 1912.**

Rev. and Mrs. R. D. Daffin

**Descalvado. 1908.**

Rev. and Mrs. Alva Hardie

## N. BRAZIL MISSION. [11]

**Garanhuns. 1895.**

Rev. and Mrs. G. E. Henderlite

Rev. and Mrs. W. M. Thompson

Miss Eliza M. Reed

**Pernambuco. 1873.**

Miss Margaret Douglas

Miss Edmonia R. Martin

\*Rev. and Mrs. W. C. Porter

**Canhotinho.**

Dr. G. W. Butler

Mrs. G. W. Butler

## MID-CHINA MISSION. [71]

**Tunghiang. 1904.**

Rev. and Mrs. J. Y. McGinnis

Rev. and Mrs. H. Maxcy Smith

Miss R. Elinore Lynch

Miss Kittie McMullen

**Hangchow. 1867.**

Mrs. J. L. Stuart, Sr.  
Miss E. B. French  
Rev. Emma Boardman  
Rev. and Mrs. Warren H. Stuart  
Rev. Annie R. V. Wilson  
Rev. and Mrs. R. J. McMullen  
Mr. and Mrs. J. M. Wilson  
\*Miss Rebecca E. Wilson  
†Mr. S. C. Farrior  
Rev. G. W. Painter, Plaski, Va.  
Rev. and Mrs. J. M. Blain  
Miss Nettie McMullen

**Shanghai.**

Rev. and Mrs. S. I. Woodbridge  
Rev. and Mrs. C. N. Caldwell

**Kashing. 1895.**

Rev. and Mrs. W. H. Hudson  
Dr. and Mrs. W. H. Venable  
Miss Elizabeth Talbot  
Rev. and Mrs. Lowry Davis  
Miss Irene Hawkins  
Dr. and Mrs. A. C. Hutcheson  
\*Miss Elizabeth Corriher  
\*Miss Florence Nickles  
Miss Mildred Watkins  
†Miss Sade A. Nisbet

**Kiangyin. 1895.**

Rev. L. I. Moffett  
Rev. and Mrs. Lacy L. Little  
Dr. and Mrs. Geo. C. Worth  
Mr. and Mrs. Andrew Allison  
Miss Ridna Jourlman  
\*Mrs. Anna McG. Sykes  
\*Miss Ida M. Albagh  
\*Miss Carrie L. Moffett  
Dr. F. R. Crawford  
\*Miss Venie J. Lee, M. D.  
Miss Anna M. Sykes

**Nanking.**

Rev. and Mrs. J. L. Stuart  
Dr. and Mrs. R. T. Shields  
Rev. and Mrs. P. F. Price

**Soochow. 1872.**

Rev. J. W. Davis  
Dr. and Mrs. J. R. Wilkinson  
Miss Addie M. Sloan  
Miss Gertrude Sloan  
Mrs. M. P. McCormick  
Rev. and Mrs. P. C. DuBose  
Rev. R. A. Haden  
\*Mrs. R. A. Haden  
Miss Irene McCain  
Dr. and Mrs. M. P. Young

## NORTH KIANGSU MISSION.

[72]

**Chinking. 1883.**

Rev. and Mrs. A. Sydenstricker  
Rev. and Mrs. J. W. Paxton  
Rev. and Mrs. D. W. Richardson  
Rev. and Mrs. J. C. Crenshaw  
Miss Pearl Sydenstricker

**Taichow. 1908.**

Rev. and Mrs. T. L. Harnsberger  
Dr. and Mrs. Robt. B. Price

**Hsuehoufu. 1897.**

\*Rev. Mark B. Grier  
\*Mrs. Mark B. Grier, M. D.  
Dr. and Mrs. A. A. McFadyen  
\*Rev. and Mrs. Geo. P. Stevens  
Rev. and Mrs. F. A. Brown  
Rev. and Mrs. O. V. Armstrong

**Hwalianfu. 1904.**

Rev. and Mrs. H. M. Woods  
Miss Josephine Woods  
\*Rev. and Mrs. O. F. Yates  
Miss Lillian C. Wells  
Miss Lily Woods

**Yencheng. 1909.**

\*Rev. and Mrs. H. W. White  
Rev. and Mrs. C. F. Hancock  
Dr. and Mrs. J. W. Hewett  
Rev. and Mrs. C. H. Smith

**Sutsien. 1893.**

Dr. and Mrs. J. W. Bradley  
Rev. B. C. Patterson  
Mrs. B. C. Patterson, M. D.  
Rev. and Mrs. W. C. McLaughlin  
Rev. and Mrs. W. F. Junkin  
Mr. H. W. McCutchan  
Miss Mada McCutchan  
Miss M. M. Johnston  
Miss B. McRobert  
Miss Carrie Knox Williams

**Tsing-kiang-pu. 1897.**

\*Rev. & Mrs. J. R. Graham, Jr.  
Dr. and Mrs. James B. Woods  
Rev. and Mrs. A. A. Talbot  
Miss Jessie D. Hall  
\*Miss Sallie M. Lacy  
\*Rev. Lyle M. Moffett  
Miss Nellie Sprunt  
Miss Agnes Woods  
Miss Sophie P. Graham

**Tonghai. 1908.**

Rev. and Mrs. J. W. Vinson  
L. S. Morgan, M. D.  
Mrs. L. S. Morgan, M. D.  
\*Rev. and Mrs. A. D. Rice  
Rev. and Mrs. Thos. B. Grafton  
CUBA MISSION. [9]

**Cardenas. 1899.**

Miss M. E. Craig  
†Rev. H. B. Somellian  
Rev. and Mrs. J. T. Hall

**Cuibarien. 1891.**

\*Miss Mary I. Alexander  
\*Rev. and Mrs. R. L. Wharton  
\*Rev. and Mrs. John MacWilliam  
Placetas. 1909.

†Miss Janie Evans Patterson

**Camajuani. 1910.**

Miss Edith McC. Houston  
†Rev. and Mrs. Ezequiel D.  
Torres

**Sagua. 1914.**

†Rev. and Mrs. Juan Orts y  
Gonzales.

## JAPAN MISSION. [38]

**Kobe. 1890.**

\*Rev. and Mrs. S. P. Fulton  
Rev. and Mrs. H. W. Myers  
Rev. and Mrs. W. McS. Buchanan

**Kochi. 1885.**

\*Rev. and Mrs. W. B. McIlwaine  
Rev. and Mrs. H. H. Munroe  
Miss Estelle Lumpkin  
Miss Annie H. Dowd

**Nagoya. 1867.**

Rev. and Mrs. W. C. Buchanan  
\*Miss Charlotte Thompson  
Miss Lella G. Kirtland  
Rev. and Mrs. R. E. McAlpine  
Miss Elizabeth O. Buchanan

**Susaki. 1898.**

Rev. and Mrs. J. W. Moore  
**Takamatsu. 1898.**  
Rev. and Mrs. S. M. Erickson  
\*Rev. and Mrs. A. P. Hassell  
Miss M. J. Atkinson  
Rev. and Mrs. J. W. Hassell



**Tokushima. 1889.**  
Rev. and Mrs. C. A. Logan  
\*Miss Lillian W. Curd  
Rev. and Mrs. H. C. Ostrom

**Toyohashi. 1902.**  
Rev. and \*Mrs. C. K. Cumming  
Rev. and Mrs. L. C. McC. Smythe

**Okazaki. 1912.**  
Miss Florence Patton  
Miss Annie V. Patton

**KOREAN MISSION. [79]**

**Chunju. 1896.**  
Rev. and Mrs. L. B. Tate  
\*Miss Mattie S. Tate  
Dr. and Mrs. T. H. Daniel  
Rev. and Mrs. L. O. McCutchen  
Rev. and Mrs. W. M. Clark  
Rev. and Mrs. W. D. Reynolds  
Miss Susanne A. Colton  
Rev. S. D. Winn  
Miss Emily Winn  
Miss E. E. Kestler  
Miss Lillian Austin  
Mr. and Mrs. F. M. Eversole  
Dr. and Mrs. M. O. Robertson  
Miss Sadie Buckland

**Kunsan. 1896.**  
Rev. and Mrs. Wm. F. Bull  
Miss Julia Dysart  
\*Miss Anna M. Bedinger  
\*Mr. and Mrs. W. A. Venable  
Dr. and Mrs. J. B. Patterson  
Rev. John McEachern  
Mr. Wm. A. Linton  
Miss Elsie J. Shepping  
Rev. and Mrs. W. B. Harrison  
Miss Lavalette Dupuy.

**Kwangju. 1898.**  
Rev. and Mrs. Eugene Bell

Rev. S. K. Dodson  
Miss Mary L. Dodson  
Mrs. C. C. Owen  
Rev. and Mrs. P. B. Hill  
Miss Ella Graham  
Dr. and Mrs. R. M. Wilson  
\*Miss Anna McQueen  
Rev. and Mrs. J. V. N. Talmage  
\*Rev. and Mrs. Robert Knox  
Mr. and Mrs. M. L. Swinehart  
Miss Esther B. Matthews  
Rev. T. E. Wilson

**Mokpo. 1898.**  
Rev. and Mrs. H. D. McCallie  
Miss Julia Martin  
Rev. and Mrs. J. S. Nisbet  
Miss Ada McMurphy  
Miss Lillie O. Lathrop  
Dr. and Mrs. R. S. Leasingham  
Rev. and Mrs. L. T. Newland  
Mr. and Mrs. Wm. P. Parker

**Soonchun. 1913.**  
Rev. and Mrs. J. F. Preston  
Rev. and Mrs. R. T. Colt  
Miss Meta L. Biggar  
Miss Anna L. Greer  
\*Rev. and Mrs. C. H. Pratt  
Dr. and Mrs. H. L. Timmons  
Rev. and Mrs. J. C. Crane

**MEXICO MISSION. [11]**

**Linares. 1887.**  
Rev. and Mrs. H. L. Ross

**Matamoros. 1874.**  
Miss Alice J. McClelland

**San Benito, Texas.**  
Miss Anne E. Dysart.

**Brownsville, Texas.**  
Rev. and Mrs. W. A. Ross

**Montemorelos. 1884.**  
Mr. and Mrs. R. C. Morrow

**C. Victoria. 1880.**  
Miss E. V. Lee

**Tula. 1912.**  
Rev. and Mrs. J. O. Shelby  
UNASSIGNED LIST.  
None.

**RETIRED LIST.**  
**China.**  
Rev. and Mrs. Geo. Hudson

**Cuba.**  
Miss Janet H. Houston

**Japan.**  
Miss C. E. Stirling

**Korea.**  
Dr. W. H. Forsythe  
Miss Jean Forsythe  
Missions, 10  
Occupied stations, 53  
Missionaries, 357  
Associate workers, 7  
\*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.  
†Associate workers.  
For postoffice address, etc., see page below.

## STATIONS, POSTOFFICE ADDRESSES.

**AFRICA.**—For Ibanche, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.

**E. BRAZIL.**—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

**W. BRAZIL.**—For Campinas—"Campinas, Estado de Sao Paula, Brazil." Itapetinga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Biaganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

**N. BRAZIL.**—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rie Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

**CHINA.**—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hanwchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsou Mission—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsouchou-fu—"Care Southern Presbyterian Mission, Hsouchou-fu, Ku, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu—via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Hailchow—"Care Southern Presbyterian Mission, Hailchow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsou, China."

**CUBA.**—For Cardenas—"Cardenas, Cuba." For Caibarien—"Carbarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

**JAPAN.**—For Kobe—"Kobe, Setsu, Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari, Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyo hashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

**KOREA.**—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

**MEXICO MISSION.**—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."



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